

THE CONGREGATIONALIST

Boston Thursday 15 March 1900

THE CUP OF CHRIST

WHO crowns himself a king is not the more
Royal; nor he who mars himself with stripes
The more partaker of the Cross of Christ.
But if Himself He come to thee and stand
Beside thee, gazing down on thee with eyes
That smile and suffer; that will smite thy heart
With their own pity to a passionate peace;
And reach to thee Himself the holy cup
With all its wreathen stems of passion-flowers
And quivering sparkles of the ruby stars
Palid and royal, saying, "Drink with me";
Wilt thou refuse? Nay, not for paradise!
The pale brow will compel thee, the pure hands
Will minister unto thee; thou shalt take
Of that communion through the solemn depths
Of the dark waters of thine agony,
With heart that praises Him, that yearns to Him
The closer through that hour. Hold fast His hand,
Though the nails pierce thine too! take only care
Lest one drop of the sacramental wine
Be spilled, of that which ever shall unite
Thee, soul and body to thy living Lord.

BY HARRIET E. H. KING

From Ugo Bassi's Sermon in the Hospital

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The Business Outlook

With the advent of good weather, general trade has shown a tendency to expand and prices of many staples are firm and higher. In fact, it may be said that throughout the entire business community there is a better feeling and that the spring trade is moving forward in large volume. Cotton has had a sharp break, due to realizing of speculative holdings; but this decline has invited foreign and domestic purchases and the commodity is very firm indeed. Print cloths and in fact all classes of manufactured cotton have advanced in sympathy with the raw material. Strikes and rumors of strikes have unsettled certain branches of the industrial situation to some extent, but it is not thought that there will be any serious lookouts.

In the iron and steel industries the features are especially encouraging, as 35,000 men have had their wages further advanced. The latter are now nearly 30 per cent. higher than a year ago, and for this particular class of work they are at the highest point reached in twenty years. Reports from the Eastern dry goods trade all show extreme activity among jobbers and strength of prices. Southern business is reported good and the South is more prosperous than ever before because of the advance in cotton. Lumber and building materials are becoming more active as spring advances. Hides and leather are fairly strong; boots and shoes are moving forward steadily into consumption.

Bank clearings for the week aggregated \$1,664,786,580, a decrease of 1 per cent. from last week and 11 per cent. from this week a year ago, but a gain of 32 per cent. over the corresponding weeks of 1898 and 1899.

Our speculative markets in Wall and State Streets continue stagnant; bullish factors seem to be ignored and there is more or less anxiety pending the actual results of the currency Refunding Measure. Good judges believe, however, that after April 1 money will be easier and speculation will be more active at advancing prices.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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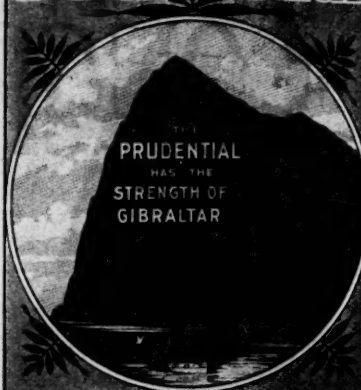
A WORD TO THE UNWISE.—It is doubtful if the majority of our readers need any argument to convince them of the wisdom of owning a good dressing mirror, but if any lady is so unwise as to not realize this fact, we recommend to her the perusal of the announcement of the Paine Furniture Company in another column. They show her how she can save from \$5 to \$15 on her toilet dresser if she will take the trouble of journeying to Canal Street to buy it.

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CONTENTS

EDITORIAL:	
The Christian World	365
Church-going as a Lenten Virtue	367
The Turn of the Tide	367
Religion in Our Colonies	367
Christ's Yearning for Souls	368
Current History	368
In Brief	370
CONTRIBUTIONS:	
The Cup of Christ—cover poem	361
The Restraint of Luxury. Bishop F. D. Hunt- ington	371
The Personal Christian Life, III. Rev. Floyd W. Tomkins	373
Pencilings. A Peripatetic	373
Moody in the Civil War. Rev. W. E. Park	373
THE HOME:	
Divine Self-Restraint—a selected poem	377
Paragraphs	377
Brains or Encyclopedias. Helen Campbell	377
The Little Seamstress—a selected poem	378
Our Arctic Visitors. Carolyn Walters	378
Lanier's Love of Home	378
Closet and Altar	378
Quiet Ways of Giving Thanks	379
The Conversation Corner. Mr. Martin	380
FOR ENDEAVORERS—Topic for March 25-31	385
THE CHURCH PRAYER MEETING—Topic for	
March 18-24	385
Editorial Comment	385
LITERATURE	382
LIFE AND WORK OF THE CHURCHES	
A Vermont Broadside	374
Newton's New Pastor	386
Newburyport and Thereabouts	386
Anniversary Week in Brockton	386
Lowell Occurrences	387
Striking Features in Worcester	387
In the Western Massachusetts Hills	387
The Latest from Oberlin, O.	387
MISCELLANEOUS:	
Business Outlook	362
Ecumenical Conference Program	373
Unique Methods in Hawaii	375
Chicago and the Interior	376
Atlanta University's Needs	376
Pertaining to Christian Nurture	381
What Men Say	381
The Congregationalist's Indian Famine Relief Fund	384
Save the Deserted Children. Rev. J. E. Abbott	384
Woman's Board Prayer Meeting	385
Death of Granville B. Putnam	385
Notices	389
Tangles	390
Christian Work and Workers	392
Home Missionary Fund	392
Marriages and Deaths	392
Best Home Missionary Gift Known to the New View Point	393
What and Why	393
Financial Aid to Theologues	394
Our Readers' Forum	395

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New for the
\$50,000 Mark

The fact that our Indian Famine Relief Fund has passed the \$30,000 mark is prophecy that the sum originally set as the desirable limit for the fund, i. e., \$50,000, is likely to be reached. When this ideal was proposed some doubt was expressed as to whether so much money could be raised. But we had confidence that our readers would do their full part and would rally outsiders in behalf of the same worthy end. We appeal once more for a long and strong pull, so that very speedily now the \$50,000 mark may be fully reached. We shall place great reliance hereafter upon church collections, inasmuch as quite a number of such contributions have already been received. And there must be hundreds of other churches where, without any serious interference with the organized benevolences of the year, an extra collection can be easily taken for the Indian famine sufferers. We believe that pastors will find their people disposed to follow their lead, and in this way a number of people who may not have contributed directly to the fund will have an opportunity to become sharers in this noble enterprise. There is no reason, too, why many members of other denominations should not be enlisted in this movement.

Faith Cure in
Heathen Lands

Missionaries share with other explorers the fascination of penetrating unknown and forbidden countries. A Baptist minister, in the *Missionary Review*, describing a journey into Tibet, gives this incident: "We stayed in an inn where fever was rampant. To get rid of it a lama from a lamasery, two days distant, was imported and engaged to chant prayers each day, with special mention of the parts supposed to be affected. For this he was boarded, lodged and paid a certain sum." If a Tibetan were to visit the United States, he might easily find scenes to parallel this picture. Would it be strange if such descriptions of Dr. Dowie's performances and others like them should seem as heathenish to the people of Tibet as the lama's prayer cure seems to us?

The Program of
the Ecumenical

On page 378 we print, in considerable detail, the program of the Ecumenical Missionary Conference in New York. We advise those purposing to attend this gathering to preserve this, as it is the final official program and is only just being given to the public. We are impressed with its range and comprehensiveness and orderly and cumulative movement. Monday, April 23, the first working day, is devoted to a bird's-eye review of the last 100 years of missions, and to an exaltation of their main pur-

pose and authority. Tuesday brings evangelism to the front, Wednesday, educational work. Thursday is Woman's Day. Friday problems of administration will receive attention, and on Saturday the missionary uprising among students and young people. Monday, April 30, will largely be given to medical aspects of missionary work and its relation to social progress and the peace of the world. Tuesday, May 1, the closing day, brings the problem of support directly home to the churches, and the conference comes to a fitting close in appeals for a great forward step during the coming year. As respects speakers, there has been a wise choice of representative men of all evangelical denominations. Pastors like Drs. Greer, Babcock and Behrends, educators like Presidents Angell, C. C. Hall, Barrows and ex-Pres. A. H. Strong, missionary secretaries and experts like Eugene Stock, Wardlaw Thompson, Drs. J. S. Denhis and A. T. Pierson are to be heard; and we rejoice most of all that the veteran and successful missionaries themselves, among whom may be named Hudson Taylor, William Ashmore, Jacob Chamberlain, H. N. Barnum and George W. Knox, have conspicuous place on the program and will doubtless be heard frequently in the sectional meetings.

French Protestants
in Montreal

A series of revival services was held in Montreal, Feb. 12-18. All the French Protestant pastors united in the work and meetings were held daily in several churches. The attendance was large and steadily increased. Rev. Samuel Delagneau of Boston preached at each service, making earnest appeals both to Christians and the unconverted. At the closing service the aisles and platform were crowded and deep interest was manifested by all present. This is the first time any such united meetings have been held among the French Protestants of Montreal, and they are much encouraged by the evidence given of their strength.

The Deputation
to India

The Prudential Committee of the American Board has taken action toward the sending of a deputation to India next year. It will probably be made up of Sec. James L. Barton, under whose care the Indian field is, of a Western minister and an Eastern layman. The party will leave this country in April or May, 1901, and be absent nine months. There has long been a desire on the part of the Board's workers in India that a representative delegation from this country make a tour of their stations and study their problems at close range. The fact that within recent years the Board has sent deputations both to Japan and to China makes it all the more desirable that this great country where so large a force of the Board's agents is at work

should also receive the quickening of such a visit. It is nearing fifty years since the deputation consisting of Dr. A. C. Thompson and Sec. Rufus Anderson visited India, and it is certainly time that the important missionary interests there should be brought into closer connection with those who administer the Board here at home. Already the members of the Madura Mission are preparing lists of topics for consideration by the deputation and is arranging an extended itinerary, which includes all the stations of the missions. We shall expect as large results from this expedition as from that to Japan in 1895 and that to China in 1898.

To Visit
A. M. A. Schools

The Board is not the only society which believes in deputations. The American Missionary Association has just started to its Southern field a commission consisting of two members of its executive committee, Prof. Truman J. Backus, principal of the Packer Institute, Brooklyn, and Rev. E. S. Tead of Somerville, Mass., who, with Secretary Beard, will circle about among the association's schools, colleges and churches in the Southern states, going as far South probably as New Orleans. They will make a thorough inspection of the material equipment of the various institutions and of the quality of the work done. Here, again, a warm welcome will be extended by the teachers and workers at the front, who need just the encouragement and guidance which a level-headed deputation brings. On the other hand, the visitors will return with a better knowledge of the problems than could possibly be obtained through correspondence and their administration ought to be hereafter all the more prudent and effective.

Union Consummated
in Baltimore

After much preliminary negotiation a union has been effected between the Associate Reformed Church in Baltimore and the First Congregational Church, and one strong organization will now supplant two weaker ones. The process has been a slow one but the argument for union has been so decisive that finally both churches have voted in favor of it—the Congregational several weeks ago and the Reformed last week. On next Sunday the first service of the united congregations will be held. The fact that in January a Congregational council, in which prominent leaders of the denomination like Drs. S. M. Newman, A. H. Bradford and C. H. Richards took part, advised this action, and that the two last pastors of the First Church, Drs. E. A. Lawrence and H. W. Ballantine, advocated the step shows that the best opinion outside of the present membership re-enforces the decision reached. The new arrangement does not mean the absorption of one body by the

other, but a coalition, under which the united body will inherit the history, associations and achievements of both. Its immediate practical benefit will be substantial assistance in the liquidation of the debt of the Reformed Church, through the sale of the property of the Congregational church, while an income of \$1,200 a year is assured from the Stickney and Hawley endowments. The present membership of the First Church is about 150 and of the Associate 300. The latter's beautiful and well-located edifice will be the home of the united enterprise. To Rev. Oliver Huckel, formerly of Amherst, Mass., the pastor of the Reformed Church, is due a large credit for the present consummation. He will be the pastor of the new organization. Success to the Associated Congregational Church of Baltimore! We trust that this example of consolidation will be noted and followed in many large and small towns throughout the country.

The American Saloon Abroad
Travelers in the East do not need to be close observers to note, as Dr.

Edward Abbott did in his article in *The Congregationalist* last week, one institution which is a disgrace to our country throughout the world. The sign, "American drinks served here," sometimes in three or four languages, offensively stares the tourist in the face before he leaves the ship in Oriental seaports, and the places which bear these signs are usually the most unsavory houses, which respectable natives avoid. The inundation of Manila by these saloons is the worst feature of our entrance into the Philippines. It is the more regrettable because the city is under martial law, and these places could be closed by the order of General Otis. It is a poor plea, too, that the natives ought to be allowed their liberty to drink what they please, and that to irritate them by such regulation would be impolitic. We have seen enough of Eastern cities, and of our own cities where army camps were located, to know that the American soldiers are the chief patrons of saloons where distilled liquors are sold in such cities. The natives do not want them and the better classes do not patronize them. For the honor of the nation, the credit of the Government and the discipline of the army, it is imperative that the saloons in Manila should be closed; and it ought not to be necessary to introduce into Congress a bill for that purpose, as Representative Gillett has done.

The Church and Politics
The inevitable strife which controversy breeds among equally conscientious men respecting policies of state forces organizations like the Christian Church which are comprehensive in membership to be discreet in action if they would avoid being torn with factional disputes. How true this is is proved by the correspondence which has just passed between some of the officials of the Wesleyan fold and Mr. Joseph Chamberlain. The Wesleyans, being about to celebrate an annual festival in Wesley's Chapel, London, at which efforts would be made to secure contributions for their Twentieth Century Fund, invited Mr. Chamberlain to attend the luncheon, which invitation he accepted.

Immediately tumult arose in the Wesleyan fold, especially in the north of England. The denominational press was filled with letters pro and con, and ultimately the officials who had extended the invitation for prudential reasons were forced to withdraw it, their reason being "that in the present excited state of opinion any internal controversy on the burning question of the hour would do our church endless harm." Mr. Chamberlain, realizing the situation, in a dignified way has withdrawn his acceptance of the invitation, but not without calling attention to the fact that the Wesleyans of Natal and Cape Colony support the British in the war. The incident gives one an idea of how deep is the feeling in Great Britain against Mr. Chamberlain among some of the Nonconformists, and how difficult it is for the officials of a church or a denomination to recognize the official character of a man and the courtesies due to it, without being held responsible by some for indorsement either of his personal or official acts which they deem reprehensible.

A Christian Physician
When a man exceptionally adorns his profession, not only its members, but all the world are indebted to him. Sir Thomas Grainger Stewart, who died in Edinburgh, Scotland, last month, was such a man. He was a patient student, a successful practitioner, a famous teacher and a brilliant discoverer. Tributes to his memory have been offered by distinguished men in the ranks of science and literature in Great Britain, continental Europe and America. For the last twenty-five years he has been professor in the practice of physic in the University of Edinburgh, and every honor of his profession has been conferred on him. With all his pursuits, interests and cares, he faithfully fulfilled his duties as a Christian, and was not less known for his service of the church than as a physician. He was one of the founders of the Medical Student Christian Association and an elder of the Free Church. His friend, Dr. John Watson, who immortalized in the Bonnie Brier Bush Dr. William Maclure and made him a type of the noble physician, says of Dr. Stewart, in the course of an appreciative tribute in the *British Weekly*, "He helped every cause which made for faith and purity and stood ever on the right side of things, nor did he grudge any sacrifice he made or any opprobrium he incurred for the sake of his faith and the church." The medical profession is not only more advanced in its science, but it is more honored among men because Grainger Stewart was a member of it, and every man who knew him is more encouraged to exalt his calling because this man so nobly served humanity.

Waning Roman Catholic Faith

This is Holy Year in the Catholic Church, and arrangements have been made for extensive pilgrimages to Rome during the year. It is announced that one pilgrimage which had been extensively advertised has been abandoned on account of the prevailing influenza; but it is intimated that the real reason for giving it up was that the number was too small to warrant chartering a steamer. This may or may not be a sign that the

Catholic Church does not command as great devotion as formerly from its members for its sacred places. But Mr. Goldwin Smith, who has lately been in Italy, writing in a Toronto paper, says he has seen many evidences that in that country the influence of the church is waning. He instances as one illustration the appearance of the pilgrims ascending the Scala Santa on their knees. These sacred stairs are said to have been those in the house of Pilate on which Jesus walked. The present pilgrims are only those of the poorest and most ignorant classes, and even these seem to be growing doubtful of this and other legends of the church. Professor Mivart's recent statement that intelligent Catholics generally are giving up some of the beliefs which the church insists upon may be so far true that the effect of their doubt is being felt among those not accustomed to think for themselves. Lack of faith in essentials among Catholics is no reason for satisfaction among Protestants. It means a loss of power to the whole Christian Church. But the assertion of a Catholic writer in the *Nineteenth Century* for February that every true Catholic has renounced all claim to private judgment and must believe without question, under pain of eternal damnation, every dogma of the church as defined by councils and popes is not calculated to draw intelligent persons into its fold. This, we believe, is fundamental Catholic doctrine, but it will rather operate to drive out more of those who are already within the church.

Y. M. C. A. University Work
What may be done in the way of bringing Christian influence to bear upon the life of our state educational institutions has recently been illustrated at Ann Arbor. Under the auspices of the Y. M. C. A. of the University of Michigan, Prof. H. C. King of Oberlin has just delivered a powerful series of lectures on Christian Evidences. The subjects treated were: The Abiding Significance of the Old Testament, The Relation of Christianity to Evolution, What Are We to Think as to Miracles and Providence? Difficulties Concerning Prayer, The Significance of Jesus Christ. Professor King's hospitality to truth from whatever quarter, his familiarity with what is most recent in scientific and philosophical thinking, his intimate acquaintance with student life and consequent sympathy with young people in their perplexities—all these, combined with his vivid sense of unseen verities and his vital Christian experience, conspired to make an impression which will not soon be effaced. Solicitude is widely felt because of the absence of positive religious teaching in state institutions. Those familiar with college life are aware how difficult it is for churches or other organizations outside such institutions to project into the circle of student life any very positive and widely effectual Christian influence. The religious influence must originate within and be part of the life of the institution itself if much is to be accomplished. The Students' Christian Associations afford a channel through which the most powerful and vital Christian influence may be introduced to and domesticated within the body of student life.

A Training College for Sunday School Teachers

The first institution of the kind for this purpose in England was opened in Birmingham, Feb. 20. It has apparently a similar aim to that of the Bible Normal College at Springfield, Mass. It has accommodations for twenty resident students, and its classes are open to non residents. A moderate fee is charged for tuition and board. Dr. B. F. Horton, delivering the inaugural address, said that the movement, unostentatiously begun, might prove to be as important as that of Robert Raikes in Gloucester. He honored the order of Sunday school teachers infinitely more than those of ancient religious houses. Therein Dr. Horton was right. No brotherhoods or sisterhoods have greater responsibilities or more rewarding service than Sunday school teachers. Someday the spasmodic efforts to train them by means of normal classes will be systematized into a regular department of the church, and a great army of Christian workers will be raised up who will not only know how to tell of the great central truths of Christianity, but will make them grip the conscience and convince the mind and inspire the will. Then the Sunday school will take a higher place than it has ever had among the organized agencies for the conversion of the world.

Church-going as a Lenten Virtue

Not every Lenten practice commends itself to all sections of the Christian Church. It is difficult to make every follower of Jesus see why for an arbitrary period of forty days he should turn his back to a large extent upon social festivities and restrict or alter his diet, as he does not at other seasons of the year. But one Lenten custom which prevails among our Roman Catholic and Episcopalian brethren we should like to see generally adopted in other communions. If the obligation to attend church more frequently and faithfully were felt during Lent in all religious circles, widespread and beneficial results would follow.

No one is foolish enough to argue in these modern days that a man is a worthy member of the kingdom of God merely because he is in the habit of attending church, or that he is necessarily a heathen because he habitually stays away. But in our reaction from the dogma of salvation through church membership we Protestants have swung too far, and we place a lower estimate upon church attendance than did the psalmists and the apostles and the Saviour himself. It is not a matter of indifference whether a man goes to church or not. Unless he is a very exceptional individual his spiritual life will be jeopardized by chronic absence or by spasmodic and half-hearted attendance. One reason why the Episcopalian and Roman Churches retain their hold upon their constituency is their insistence on church-going as an essential means to a noble end. As a matter of fact, it does promote holiness of life among thousands of men and women who have learned to obtain the help from the sanctuary which can be found nowhere else. In their fancied elevation above the need of external means of

grace men may smile condescendingly upon the Irish servant girl who rises before dawn in order to say her prayers in the house of God, but that act of spiritual discipline means much for her personal life and is on the whole quite as respectful a use of the Lord's Day as to dawdle away its holy hours in dressing gown and slippers with no better spiritual food than a Sunday newspaper.

Let the virtue of church going, then, be exalted among us during these Lenten days. Many pastors have arranged special services during the current weeks for the deepening of the spiritual life. The least that the people can do is to attend them. If attendance means sacrifice of one's ease or of business or social engagements, so much the better prepared will one be to receive a blessing. On all sides the question of the lack of fruitfulness in the Church of Christ is being debated. Not until the normal constituency of our churches realizes and assumes the responsibility for sustaining the regular and special services will the tides of the spirit rise very high. The Lenten season will serve its best uses if it exalts the simple, homely, old-fashioned virtue of church-going to such a degree that it will become an established habit among hundreds who have drifted into the attitude of neglect and indifference.

The Turn of the Tide

It is too soon to be sure that the end of the South African war is near, but there are signs which are full of the promise of peace. The brilliant success thus far of Lord Roberts's plan of campaign—which, by the way, it is understood that General Buller would have attempted to execute at first, had he been permitted—has been followed by evident tokens of demoralization among the Boers. Presidents Kruger and Steyn already have made overtures for peace, although these are such in character as cannot, and probably are not expected to be, accepted.

Mafeking has not been relieved and hardly can be reached in time to prevent its fall, for it is in sore straits. But its capture will not be of much use now to the Boers. Disintegration has begun among them. The Free State people have had to bear the brunt of the war, which was made mainly for the sake of the Transvaal, and have had enough. They are eager for peace while comparatively easy terms may be obtained. The Boer leaders are divided, their strategy has failed, their forces have been much diminished without hope of being recruited, their food supplies are growing scanty, and, although they still are capable of making a fierce, and possibly a prolonged, resistance, they are becoming convinced that no intervention in their behalf is to be expected and that England is certain to overwhelm them in the end.

The most statesmanlike and conclusive study of the moral and political issues involved in the war which we have seen is that by Captain Mahan in the March number of the *North American Review*. It explains the ample justification which England has for her course, and undoubtedly the reasons there indicated are those in large part which have prevented foreign intervention. They are of special interest also at this juncture because they

show why England must refuse any terms of peace which will renew the dangerous state of things which existed before the war, which is what Presidents Kruger and Steyn demand. England may be trusted not to deal with the Boers with needless severity. Experience has taught her wisdom. But she will, and she must, insist upon supremacy. One of the best results of the lamentable struggle will be, we believe, the exhibition of British self-control and wisdom in re-establishing good order and prosperity in South Africa.

Both the Transvaal and the Free State, we have no doubt, will be granted the same measure of independence which Canada and Australia enjoy. And with it they will prosper as never before. England is not likely to repeat her former blunder of taking Mr. Cecil Rhodes at his own valuation of himself, and she has learned the bitter consequences of at least seeming to allow private and commercial interests to dictate her political action. We believe that the great body of the English people mean to deal righteously with their present foes, and that they will insist upon having their way.

Religion in Our Colonies

Many Christians have a curious fallacy that the unevangelized are irreligious. It is quite within bounds to affirm that those whom we call heathen are as profoundly swayed by religious motives as Christians are. One of the first questions often asked the traveler in the Orient is, What is your religion? And he is likely to be cautious in his answer, for it will determine whether the treatment he is to receive shall be friendly or hostile. The closest friendships and the bitterest animosities are grounded in religion.

It is, therefore, of prime importance that those who administer government in our new possessions shall understand the religious conditions of these peoples. Wherever our flag flies, religious freedom must be guaranteed. But it will not be possible to govern without taking religious questions into the account. It seems to be plain, for example, that the Filipinos generally are hostile to the friars. These are members of religious orders, such as the Franciscan and Dominican, in whose names vast amounts of property are held. They are Spaniards, standing toward the natives as a sort of combination of priest and tax gatherer, making religious services imperative and demanding payment for them on all occasions. Shall our government support the friars or the Filipinos? Or shall it leave them to fight till one side or the other wins? Which ever is decided on, the religious question will be constantly at the front. The kind of priests to be received, the teaching of the catechism in the schools, the collection of taxes to support the church, the fees which may be exacted for religious services are only specimens of many matters that will for a long time be discussed and may easily become pretexts for riot and revolution.

Among Mohammedan peoples the religious question in government is yet more difficult. Their moral standards differ widely from ours. What we regard as cold-blooded murder is often to them a

religious duty by which they earn the favor of God. What we call theft and robbery is to them often a righteous act. Motives which to them are profoundly religious are to us the depth of wickedness. The conscience of the Mohammedan may be as keen as ours, yet may command what our conscience abhors and abhor what ours commands. Rev. Dr. H. O. Dwight, in the *March Forum*, has an enlightening article on this subject, the result of many years' study of Mohammedanism at close range. It ought to be read carefully by those who would form an intelligent judgment of the way to govern such territory as the islands of Sulu.

It is not our purpose to attempt to outline a policy for the government of our colonies, but rather to suggest the unwisdom of insisting on any policy without knowledge of the conditions. Americans whose religious convictions are strongest are apt to be most positive as to the duty of other peoples. It will be easy, in these new possessions, to rouse a spirit of religious strife which will continue with bloodshed and murder for generations. It will be possible, we believe, through a sympathetic understanding of the convictions of these alien peoples, to allay strife and bring them to nobler character. It is important that commissions should be sent out to the Philippines to study the situation, that they should be composed of large-minded statesmen, and that their conclusions should not be rashly criticised at home. We hope that the religious questions certain to be raised in connection with the government of these new possessions will be discussed by American Christians with candor, with some degree of reserve and without prejudice. To seek to compel the Administration by the pressure of public opinion to adopt untried measures, or to apply the law of the American conscience to the regulation of the local affairs of the Mohammedan Moros, might lead to mistake and failure as disastrous to the governors as to the governed.

Christ's Yearning for Souls

As Christ's life on earth is studied nothing else makes a deeper impression than his ardent, ceaseless, tender longing for the salvation of men's souls; and not only that they might be saved from sin and its consequences, but also that they might learn to appreciate their wonderful powers and opportunities and to do justice to themselves and to enter into that rich and blessed experience which only the redeemed can know. Something of this longing for souls is visible in every true Christian. It is more evident in some than in others, even when equally intense, because of differences in our temperaments. But in Jesus it was supreme, both because of the absolute, flawless righteousness of his own character, the ineffable purity and holiness of his own soul, and also because he knew, as no other man ever has known or can know, what a human soul actually is and can become.

Conscious as he was of the infinite significance of his atoning life and the death which was to crown it, he must have felt that, in a sense, it would be a failure while any soul remained unpersuaded by

them. He knew, as we cannot know, the tremendous possibilities of growth and service in righteousness which exist more or less unrecognized in every one. He appreciated the awfulness of the hostility or neglect of the soul, when invited to consecrate itself to God. He knew its possibilities of happiness, and it grieved him with a grief beyond our comprehension to see any soul turn its back upon its own best welfare. What it must have meant to him, the supremely enlightened and the supremely sensitive soul of all time, to see such possibilities disregarded or wasted, we can only conjecture. He longed for souls for their own sake, to save them, to use them for God's purposes in the great, far-reaching, divine plans for the world and the universe; to see them growing into their best and happiest existence, and to feel that his infinite self-sacrifice for them had not been in vain.

The more we meditate upon this longing of our Lord for souls, the more solemnly and tenderly impressive we feel it to be. Is it not a much more impressive duty than we usually realize to cherish it, so far as is possible to finite, limited natures like ours, in our own hearts? What an impulse would be given to all Christian activities, what new attainments in personal righteousness would be made, if all who profess to love our Lord would seriously, purposefully, strive to feel a longing for the redemption and enlightenment of others similar to his! It is when we begin afresh to feel this that we renew our waning trust and revive our courage in God's service. It is then that revivals occur in our churches. It is then that men are converted to Christ, not merely in superficial fashion, but with that deep, vital, eternal self-surrender which knows no faltering and is the foundation of true likeness to the Master himself.

Current History

The Week in Congress

No way out of the Porto Rican tangle can yet be seen. Public condemnation of the action of the House continues strong, the Republican press showing more independence on this issue than the most optimistic prophet could have predicted. Probably the plan to admit breadstuffs and food to Porto Rico free of duty will be taken up by the Senate and accepted by the House, and it is not likely that the Senate bill enacting an elaborate form of civil government for the island will be passed at this session. Senator Lindsay of Kentucky, in a speech discussing the problem, has contended that the constitution does not extend *ex proprio vigore* over Porto Rico. In this he stands with the Republican majority. Nor does he believe that what is granted or withheld from Porto Rico must of necessity be granted or withheld from the Philippines. In this he stands with all who have studied comparative colonial administration and hope for the adoption of a flexible policy by the United States. Senator Lindsay believes that Porto Rico, for economic and humanitarian reasons, should have free trade. Senator Lindsay was chief justice of the highest court of Kentucky before his election as senator, as was Senator Ross of the highest court of

Vermont. They agree in their interpretation of the United States Constitution.

The adoption by the Senate of the amended Finance Bill, with scarcely any debate, by a vote of forty-four to twenty-six, is the omen of similar action by the house within a few days and heralds the establishment beyond peradventure of the United States monetary system on a gold basis and as well the refunding of a considerable fraction of the national debt at a lower rate of interest. With the enactment of this legislation, reflecting, as it does, diminution of adversity in the South and West, passes away the free silver and bimetallic standard issue in the coming presidential campaign and leaves that free for the newer issues of trust control and national expansion.

The attempt to secure an appropriation of money from the Treasury for the ex-queen of Hawaii, Liliuokalani, in which Senators Hoar and Lodge of Massachusetts championed her cause, has failed, nor will the scheme to have her paid from Hawaiian revenues meet with better success. Debate in the House on the Hawaiian Territory Bill will begin early in April and end on the 5th. There is much dissatisfaction in Hawaii among the Americans at the plan of Congress to grant suffrage to non-property holders. This dissatisfaction finds typical expression in Rev. S. E. Bishop's article in the *Independent* of March 8.

For an American Canal

Influenced by two sentiments, on the one hand by undue nationalism and on the other by fear of disastrous consequences in the approaching presidential election if a treaty seemingly making concessions to Great Britain were ratified, the Senate Committee on Foreign Relations, to which the Hay-Pauncefote treaty was referred, has reported it back with an amendment, for which Senator Davis stands sponsor. This amendment stipulates that none of the provisions of the treaty as originally drafted, which provisions provided for the neutralization of the canal, "shall apply to measures which the United States may find it necessary to take for securing by its own forces the defense of the United States and the maintenance of public order." If the Senate adopts this amended treaty, as there seems no doubt but it will, it will do it contrary to the wishes and best judgment of Secretary of State Hay, who much prefers the treaty as sent to the Senate, and who holds that in its amended form it practically undoes the negotiations carried on by him with Lord Salisbury, and makes uncertain the future course of Great Britain, and especially the other European powers. An absolutely neutral canal they would welcome, but an American canal which at any time may be made part of the military system of the United States they will not be likely to favor. Moreover, the best military and naval strategists of the country prefer absolute neutrality of the canal to responsibility for guarding and defending it in time of war. Should Great Britain assent to the amended treaty, it will probably become operative. But then we shall be under obligations to Great Britain for a concession virtually making us arbiter of the traffic of the great highway, and for such a concession either a price must be paid at some time in

the future or another strand in the Anglo-American bond woven. And this, by the irony of fate, the outcome of action which at bottom is due to fear of loss of the Irish and German vote in the coming campaign, and not to any principle of right involved!

Vice in the Metropolis

Dr. Schauffler of the City Missionary Society of New York city recently said, in substance, that in all his long experience as student of social conditions in New York he never had known vice to be so rampant as it is now. Controller Coler's recent words describing the extent of "legalized robbery" in the city at the present time we recently called attention to. Last week the *Herald* and the *Times* exposed the extent of gambling in the city under protection of the police and for the enrichment of Tammany, and did it so circumstantially and thoroughly that the Tammany officials were alarmed, and on the 10th an order went forth that the gambling dens should be closed. Nominally the order came from the police. Actually it came from Croker's chief lieutenant, Mr. Carroll, and had he not stood back of it the gamblers would not have obeyed it. Of course this shows that it is Tammany and not the people who own and govern New York city now. But the revelation is not surprising. The business men and wage-earners deliberately decided to pay ransom to robbers rather than put down robbery when they put partisanship above civic good and chose Van Wyck rather than Low for mayor, and \$3,000,000 is the large amount each year, according to the *Times*, which the gamblers alone pay as tribute to the Tammany oligarchy. Of course the saloon keepers and the proprietors of dives and brothels also pay similar tribute to Tammany, and each leech sucks his income from the gullible or wicked public. Dr. Parkhurst, in a scathing letter to the district attorney, offers to aid him in prosecuting the proprietors of abominable dives, where he says the women and their actions are so vile that Olga Nethersole and the play of Sappho may be compared with an angel in heaven in contrast with them. The Borough of Manhattan has seen evil conditions approaching the present one before this, but, with Tammany rule over the Greater New York and the "open door" swinging to and fro in all the boroughs, the area of moral disease is greater than it ever was before, and districts that never before were infected now need purging.

The Death of ex-Minister Phelps

Hon. E. J. Phelps, a native of Vermont and one of her ablest sons, a graduate of Middlebury College, United States minister to Great Britain from 1885 to 1889, and lecturer on and professor of equity and international law at the Yale Law School for many years, died in New Haven, Ct., on the 9th inst., aged seventy-eight years. He had served as president of the American Bar Association, he had written much on jurisprudence for American and English reviews, professional and popular, and as lecturer and professor at Yale he had been one of the most weighty and popular teachers the university enrolled on her staff. Eminent in his own state as a lawyer, in due time his fame as a jurist became first

national and then international. In politics a conservative Democrat, he was not in line for much political honor from the citizens of a state as strong in its Republicanism as Vermont is. Hence his career as a public servant is confined to a brief term as a minor official in the United States Treasury, to his honorable career as our minister to Great Britain and to his duties as member of the Bering Sea arbitration tribunal in 1892. Mr. Phelps was a man of finest culture, ripe wisdom and much independence of thought. Following immediately after Mr. Lowell as our representative at the Court of St. James, he was placed in a position where his resources were tested. He made his own place, won the regard of the British officials and public and kept undimmed the traditions of the post. During his long illness the venerable queen of Great Britain has shown her solicitude for his welfare. Contrasted with most of the leaders of the Democratic party today, Mr. Phelps shone by reason of his weight and culture. He was of the type of Bayard of Delaware, Tilden of New York and Thurman of Ohio, a type that is fast becoming extinct.

The New Canada

Bitter feeling between the rank and file of the French and the British in Canada increases. But of Premier Laurier's loyalty to the empire and the imperial idea there is no doubt. Opinion in England seems to favor the thought that Canada's contributions to the imperial resources during the South African war have made it imperative that Great Britain should stand by Canada more staunchly than ever in any contentions that may arise between the United States and Canada, and it is also asserted that the outgoing of Canadian loyalty to the empire has put an end forever there to the slightest chance of ultimate union of Canada and the United States. No nation emerges from a war just as she entered it, and this will be found true both of Great Britain and Canada.

The Queen's Tact

Never have the practical wisdom and largeness of heart of the queen of Great Britain and Ireland been shown more conclusively than during the past week. Giving up her usual trip to Italy, she now announces that she will go to Ireland during Holy Week, visiting both Dublin and Belfast. She has ordered that the Irish soldiers in her armies be permitted to wear the Shamrock on the 17th, St. Patrick's Day, and has given orders also that an Irish regiment be formed to serve as one of her special guards of honor. From the irreconcilable and more virulent of the Irish these acts of conciliation have called forth the customary taunts, jibes and threats of insult. But John Redmond, the Irish leader in the House of Commons, has voiced the appreciation of the more thoughtful and decent of the race and bespoken for the venerable ruler such a reception in Dublin as befits her rank and character.

The queen, by her free display of herself in London streets during the past week, has touched the hearts of her people to an unwonted degree, and the receptions she has had from the populace in their intensity of devotion were not sur-

passed during the more formal scenes of the Jubilee in 1897. These acts are not acts of craft. They are acts of wisdom, born, we are sure, of a sincere desire to weld together the hearts of all her people and especially of a strong yearning to show the people of the alien race resident in Ireland that she, as head of the empire, is grateful for the valor of the Irish soldiers at the front and solicitous for better relations between Irish and English civilians.

The South African Situation

General Roberts has steadily pushed on toward Bloemfontein, the Free State capital, meeting with some opposition from the Boers, but nothing that has seriously hindered him. General Kitchener is reported as back in Cape Colony, overseeing the provision being made there to overcome the uprising of Dutch sympathizers in some of the districts and to insure that colony's loyalty. Rumors of disaffection on the part of General Joubert and his relinquishment of his command have come, as have rumors of a joint appeal for intervention to foreign powers issued by Presidents Steyn and Kruger. The latter also are reported as having sounded Great Britain on the matter of Boer capitulation, Great Britain to recognize the independence of the republics. But no ministry could live for a day in Great Britain which would accept such a proposition. After this war it will be put beyond peradventure as to whether Great Britain is to be the dominant power in South Africa. On the other hand, it is to be hoped that after the war Great Britain will see to it that Cecil Rhodes and his fellow-capitalists are curbed.

Cavalry and artillery re-enforcements for General Roberts are now being withheld at his own suggestion, and the British war office for the first time feels a let-up in the tension. The government's appeal for a loan of \$150,000,000 was subscribed many times over in a few hours, and quite a block of it will be placed in the United States, whose great banking houses and insurance companies now are in a position to loan money to nations like Russia and Great Britain when they undertake vast military and industrial enterprises.

Life in London once more has taken on signs of gayety, trade has picked up and the Briton once more holds his head erect, confident as of yore that the empire is enduring, the only disconcerting fact now being the warlike preparations of Russia in western Asia, Persia being the storm center.

Australian Dissatisfaction

Australians are reported as much exercised at intimations from Mr. Chamberlain conveyed to the various colonial premiers that it would be well to have advisers representing the colonies in London when Parliament takes up the Australian Commonwealth Constitution Bill. The Australian press and statesmen are not at all pleased at the thought which this intimation forces upon them that their work is to be "the plaything" perchance "of the House of Lords or a Tory cabal in the House of Commons." The tenor of their comments indicates that they expect Parliament to ratify their work and not tinker with it. If the latter course should be pursued, Australian

loyalty to the empire might be tested and found wanting. Having spent years in shaping their organic law and having had two referendums on the matter, they do not take kindly to the thought of having men who represent a less democratic state of society than their own determine what they should have as organic law.

NOTES

China seems to be on the verge of a civil war, the high-handed measures of the empress dowager arousing much spirit of rebellion.

Secretary of War Root is in Cuba, getting first-hand information about the situation, which will enable him to act more intelligently as the policy of the United States toward Cuba takes on shape.

Higher criticism in the domain of American history now shows that Wolfe and Montcalm, leading the English and the French armies, did not fight their battle in 1759 on the Plains of Abraham, but on ground much nearer the city of Quebec.

Rt. Hon. Sir Julian Pauncefote will be retained as British ambassador to the United States, he consenting to serve his country longer at a post which during the next year will require wisdom and tact. Lord Salisbury, in referring to the matter in the House of Lords last week, made it clear that it was Great Britain that was under obligations to Sir Julian, and not *vice versa*.

The Kentucky partisan fight has taken on serious aspects during the past week, owing to the arrest of the alleged murderers of the late Democratic claimant, Goebel, and Governor Taylor's attempt to save them from the processes of the law. The State Circuit Court has just refused to pass upon the rival claims of Taylor, the Republican, and Beckham, the Democrat, holding that it is a matter for the legislature to settle.

The farmers of Germany and landowners on the one side and the merchants and manufacturers on the other side are fighting bitterly in the Reichstag for and against the bill imposing practically prohibitive rates on American goods. The traders realize that enactment and enforcement of the law will bring on a tariff war with the United States, in which the export trade of Germany to the United States can be made to suffer much.

Orders to the troops in the Philippines calling some of them home have been issued. It is announced that the cost of the war from May 1, 1898, to November, 1899, was \$48,928,060. Admiral Watson has been relieved from command of our naval forces in Philippine waters and ordered home. Prof. Bernard C. Moses of the University of California, an authority on economics, history, and especially on the history of Spain on the American continents, has accepted a place on the new Philippine Commission.

In Brief

The heart kept right makes the face bright.

Some men pray as if they thought that they were thereby putting God under special obligation.

Edwin Markham, who believes in immortality of the soul, once silenced a questioner who asked where the other world is by asking him to tell where this world is.

The Handbook Quiz published last week is now ready for use in class form. Pastors who followed this plan a year ago and many others who desire to train their young people in denominational intelligence will find the 1900 questions very serviceable. The price for 100 copies, postpaid, is 10 cents.

In our next issue we shall describe and comment upon Mr. Sheldon's experiment in daily journalism. In addition to our editorial treatment of the undertaking which is attracting

so much attention, our special correspondent on the ground, Rev. D. M. Flak, the pastor of the First Church in Topeka, will write from the standpoint of a local observer. A telegram from him just at hand says: "Mr. Sheldon is calm, but tremendously in earnest."

The interest in catechetical instruction grows apace. A pastor reports no less than 700 applications, from thirty-five states, for sample copies of a publication of his to which we referred several months ago, and which Dr. Clark also included in his list of manuals published in our issue of Jan. 18. We shall furnish next week some valuable material embodying the actual methods of a dozen pastors in catechetical work and the results of instruction which they are now giving.

The venerable, honored Prof. Charles E. West, a pioneer in giving the higher learning to American women, and a force for truth and righteousness wherever he lived, died in the city of Brooklyn, N. Y., last week, at the great age of ninety-two. He was an original, large-minded man, noble in his ideals and artful in impressing them on his pupils who studied under him in New York, Buffalo and Brooklyn. Rev. Dr. A. J. Lyman and Rev. E. H. Byington officiated at his funeral in the Church of the Pilgrims, where gathered the leading men of Brooklyn to pay homage to the character of the dead.

Bishop J. M. Thoburn, the Methodist Episcopal superintendent and missionary bishop of India, has broken down with brain-exhaustion, and has been ordered by his physicians to give up preaching and serious mental effort for a long time to come. His letter to the missionary officials in New York is pathetic in its revelation of Bishop Thoburn's disappointment that this blow has fallen. Even in his extremity he has insisted on returning home to the United States by way of the Philippines, in order that he may "lay a good foundation there," to quote his own words. He and Bishop Taylor have been the most apostolic figures of recent American Methodism.

The President and Secretary of State Hay are reported as assenting to the petition of the American Sabbath Union that orders be sent to the American officials at the Paris Exposition that no work is to be done on Sunday in the United States building, and that so far as possible all exhibits from this country shall be covered on that day. We can understand how the former might be done, but question the power of our commissioner to decide for exhibitors what they must do. But if our national building can be closed, its employes given a rest and, in some very substantial way, the lesson taught to the French and other Europeans present that Americans believe in Sunday as a day of rest, a very effective sermon will be preached.

Let no one despair of the appearance of the volume containing the minutes of the International Congregational Council. It has experienced the vicissitudes and set-backs which such literary productions are bound to encounter. One chief source of the delay has been the sending of the proof to speakers, many of whom reside in England. Inasmuch as no embargo was placed upon corrections, the perfecting of the book in its final form has been a slow process. Rev. E. C. Webster, who is acting as Dr. Hazen's lieutenant, expects now that the book will be out by the end of the month. An edition of 2,000 will be printed, and orders for over 1,200 have already been received. It will certainly be a valuable addition to any ministerial or professional library.

"Can our church send delegates to the Ecumenical Conference?" writes a Western Massachusetts layman. Only the missionary societies have that privilege. Individual

churches may properly depute any of their number to represent them at the great gathering, but it is manifestly impossible to provide special accommodations for any but the official delegates, and of these only those who come from abroad will be entertained. On the other hand, it is not likely that those who go to New York on purpose to attend the conference will be unable to find seats. Carnegie Hall accommodates 3,000 persons, and as there will not be more than fifteen hundred or two thousand official delegates, a large proportion of the hall will be available to the general public, while at the sectional meetings in the afternoons there will probably be ample room.

Mr. S. B. Capen seeks no honors. He just devotes himself, with single-hearted purpose, to extend the kingdom of Christ. But his friends will approve the action of Oberlin College conferring on him the degree of LL. D. In his work for public schools and for municipal reform Dr. Capen has made so diligent a study of our laws that his new title is not merely honorary; while he is a growing power at the head of the American Board in advancing throughout the world the knowledge of the divine law as it is revealed in Jesus Christ. In this connection we may note that the address by Mr. Capen on Municipal Government as a Sphere for the Christian Man, which aroused so much enthusiasm at the International Council, has been reprinted in pamphlet form, and Mr. Capen will furnish copies to any desiring a few for distribution who will address him at 350 Washington Street, Boston. There has been considerable demand for them from the other side of the Atlantic.

Controller Coler of New York city, who is an official in a Methodist church in Brooklyn Borough, addressing a New York State Methodist conference last week, gave some advice respecting methods to be followed if the Christian churches are to be successful in meeting the demands of the coming century. He is confident that before the laity will give more liberally than they do now they must be assured that the money given will be spent more wisely. Expensive church plants, for instance, cannot be longer tolerated in idleness most of the week and used chiefly, if not wholly, on Sunday. He holds that the church must return to elementary instruction in ethics and civics and utilize its libraries, its auditoriums and its apparatus far more than it does now. In short, he came out squarely on the platform of the institutional church, which is an interesting fact. For he is a layman of much ability and unusual courage, who has fought for honest administration of the affairs of the city of New York, though most of the other officials of the government are working on the spoils basis.

The bitterest foes of the Federal cause during the Civil War were not the Confederate soldiers on the field of battle, but the Southern women on the plantations and in the cities and towns, and so today the veterans of the Blue and the Gray are far more fraternal than the women of the South and the North. When a woman hates she hates, and the world has had renewed proof of it during the past week in the utterances of Miss Maud Gonne, who is sometimes called the Joan of Arc of Ireland. She is an anti-English agitator, who hurries over here whenever the fire of racial hatred between the English and Irish springs up and, from her point of view, needs fanning. Her remarks, expressing the hope that the Irish would pelt Queen Victoria with rotten eggs when she visits Ireland, leads us to hope that it may be many years before Miss Gonne journeys this way again. Ireland has just grievances against England—there is no doubt of that. But the strife has roots in acts and facts over which Queen Victoria has no control. And, if she had, it would not be a strikingly Christian way of punishing her, this plan of Miss Gonne's.

The Restraint of Luxury

By Bishop Frederic D. Huntington

We talk and preach of sins as if they were detached and unrelated. Each is supposed to be an independent product, having its own origin, causes, development, to be treated accordingly. There is no such fact. There is a "father of lies"; but no lie has its own separate father all to itself. Especially are social transgressions of one stock, disclosing a blood relationship, and, if closely studied, a family likeness. To scotch the single snake does not much stay the plague. In order to do that, the moral laws, which are God's laws and not of scientific manufacture, require us to make righteous war on the general conditions that give the particular serpent its birth and breeding, its poisonous quality and destructive energy. It is true enough that in human society evils must commonly be reached and reformed through the individual; but in the moral and impersonal world evils are themselves a society.

Luxury is difficult of definition. The dictionaries are at fault. No doubt, in a given community, on a given class of people, the word bears a tolerably definite sense, meaning a certain style of expenditure or fashion of display. But presently the term becomes delusive and ludicrously misleading. If you want to convey to the mind of an untraveled, dollar-a-day workman and his wife, in an agricultural district, an idea of a tempting dinner-table on one of the cannibal islands, you will have to enter into an explanation. It comes about that very much of our valuable and voluminous discussions of the "social problems" is confused and made impotent by applying to one social condition, or one set of people, terms, standards, economic measurements, which belong to another. Suppose that at the end of a rousing and applauded oration on social inequalities and their abuses, pointed with perfectly just denunciations and stinging sarcasms of luxury, twenty intelligent representatives, men or women of the mixed and enthusiastic audience, should be asked to rise and say what they understood luxury to be, what would become of the orator on the platform and his oration?

For our purpose it may be sufficient to understand of luxury that it is that in the manner and expenditure of living which is beyond the present and prospective necessities of a decent existence and so much beyond the average allowance in the given community as to create a common impression of needless indulgence. Differences in persons, classes and other conditions forbid greater exactness of definition. With several moral defects and dangers, however, luxury is always in alliance or close relations. The senses are its chief ministers. Gluttony and inebriety are its shameless purveyors. Many of its gratifications, appetites and desires are animal and are shared by human sensualists with the animal world. In common with all the grosser indulgences, it claims a heightening of pleasure through the exercise of a finer taste, and so avails itself, when culture and money afford it, of an æsthetic enrichment.

Indeed, in ordinary speech the word is almost inseparably associated with wealth and the wealthier class. No sadder or more humiliating feature pertains to our mixed and mysterious human nature than the easy prostitution of art to vice, the peril of beauty, whether as a temptation to debasement or as a decoration of its deformity. All the splendors of Oriental or European civilization have not been ashamed to disfigure their glories with the badges of physical excess and waste. On the walls of the most superb banquet halls of palaces and mansions the kings and queens of society could have inscribed, if they had dared to write what was in their minds and their mouths, "Let us eat and drink, for tomorrow we die."

For, if the relationship between the lower and higher ingredients in this strangely compounded creature, between the senses and the intellect, lends artistic attractions and temptations to inferior pleasures, morality takes its revenges and reprisals in the damage done to the loftier faculties themselves by all luxurious indulgence. The laws of the inner life are easily slighted, easily insulted, easily violated, but they are never deceived, never outwitted, never revoked. The same Nemesis that punishes national surfeit and display with decadence and effeminacy in enterprise, in soldiery, literary originality, scientific achievement, the manifold power of the brain, writes its record and its warning in families and biographies. Intellectual triumphs, spiritual visions, seeing eyes, soaring aspirations are not vouchsafed to men or women who live to feast and fatten, who gather only that they may consume, whose study is in delicate decoctions and their skill in the casting and naming of wines, "whose God is their belly," and in whom their palate, not their tongue, is "the best member" that they have.

We know it to be the consenting judgment of history, and not of Puritans or stoics or skeptics or Pharisees, that the decline and ruin of decadent nations and periods have been due, not to foreign assaults, not to hostile armies or immigrations of hungry and degraded races, not to devastating irruptions of barbarians, not to violences of nature, pestilence or earthquake, fire or flood, not even directly to misgovernment or despotic political power, but to just those agencies of corruption which are doing their deadly work in the richest sections of our best-built cities and capitals, the costliest rural mansions, the brilliant watering places, the dining-rooms and drawing-rooms and chambers and kitchens and stables, in these United States. God's Word does not stop them; it is criticised. God's day does not stop them; they make it their convivial convenience. God's church does not stop them; they have brains enough and shame enough left to construct shifty compromises between God's kingdom and the world's kingdom, between the outside of religion and the worship of the flesh, between a morning pageant in the sanctuary and an evening revel, with other

colors and lights, sights and sounds, where the Royal Guest from Nazareth is never invited.

The remedy, or rather the preventive, is to be found not in the prescription of a medicinal specific, but in the steady rule of refinement and dignity where simple manners and moderate recreations have forestalled the silly excesses and vulgar affectations of a new-found affluence.

Too much, far too much, the attention and the rebukes of moralists, in pulpit and press, have been confined, in contending with this particular form of self-indulgence, to its personal consequences. Disastrous as these always have been and always must be, there is a broader mischief which is apt to be less observed. The wrong done to the body, the affront to its sacredness and purity, the defilement of its honors, these are plain, and they are not too sharply scourged. The slow but sure disordering and enfeeblement of man's diviner part, his reason, will, understanding, every intellectual faculty and spiritual power—no tongue has told how deplorable this cruel waste is. But there is a Body of the Eternal Christ which suffers more awfully and comprehensively than any mortal organization, or nerve, or anatomy, or sensitive fiber, can. So the "sufferings" mystically mentioned by Christ's apostle as yet "behind," are continually "made up," from generation to generation.

When that Body is rent asunder, its bonds broken, its membership dismembered, neighbor put at variance with neighbor, man alienated from man, woman set to envying and despising and hating and cursing woman, classes arrayed in suspicion, distrust, scorn, injustice, animosity against one another, who can measure the crime, who can trace the mischief, who can tell the sorrow of Him who died, the supreme and self-sacrificing Brother of our kind, that all the members might live together in Him? Whoever hears the cry of remonstrance and wrath that is coming up every week, all over the land, from discontented and tolling multitudes, must know how the luxuries of the reckless or greedy rich embitter the anger of the unprivileged poor. Wisely and unanswerably writes one of the masters in Oxford University, "We need a careful restatement for Christians of the responsibility of wealth."

Strong and solemn are St. Paul's words, "Having food and raiment." One of the most distinguished of living men I once heard say that luxury was like the strings with which the Lilliputians tied Gulliver; each thread was weak in itself so that any one could break it, but together they held him fast—more tightly than strong cords. So with the little things of luxury. They grow upon people; the things we say "we cannot do without." In their accumulation they tie society down, and make us the slaves of innumerable wants not really requisite for life or health or happiness. We want to restate the obligation of Christian simplicity. We want to press upon Christians the conviction that wealth is not a justification of selfish luxury, but a solemn trust

for the good of mankind." The nation struggles with the problem of competition—an honest problem perhaps on both sides. What is more likely to allay the heat of the conflict than the manifest moderation, self-denial and temperate living of those who "have," before the eyes of those who "have not"? Then "whether one member be honored all the members will rejoice with it." In Christ's brotherhood there will be no famine because no luxury, and no rebel temper because no tyrant of the flesh.

The Personal Christian Life

III.

BY REV. FLOYD W. TOMKINS

1. Ought There Not to Be More Intercessory Prayer?

It is better to pray for others than to pray for yourself; that is, if, instead of asking for personal blessings, we asked God to give to our friends the help needed, two results would surely follow: (1) Our friends would be blessed, for God promises to answer prayer; and (2) we ourselves would be drawn nearer to God in gratitude and love. There is selfishness in prayer just as there is selfishness in life. There is too frequent a use of "I" and "my" when we come to God. The old couplets have a very deep meaning:

If you your lips would keep from slips,
These things observe with care:
Of whom you speak, to whom you speak,
And how and when and where.

If you your ears would keep from jeers,
Five things keep meekly hid:
"Myself" and "I" and "mine" and "my,"
And what "I said and did."

For in coming to God we want to forget self, and think only of God and then of God's children. "Less of myself and more of thee," might well be the guiding supplication. If parents prayed for children by name, and friends for friends, how speedily the world would go forward!

The same is true regarding united prayer. I am not sure but that our prayer meetings lose much because of indefiniteness. We pray a great deal in general, and very little in particular. Why should not our weekly meetings be for special intercessions? Let a box be placed at the door into which requests for prayer may be dropped as people come in (written of course without names, e. g., "a mother asks prayers for an erring son," "a wife asks prayers for her husband who is a drunkard"), and then let them be collected at a certain time and brought to the leader, who reads them one by one, while the congregation sit with bowed heads, and then, silently, all pray after each request is read, and perhaps one speaks aloud a brief petition. What an inestimable privilege to have our wants thus remembered by God's people!

Moreover, intercessions for a service before it is held are sure to bring a blessing. I asked a minister once what he thought was the secret of the success of his Sunday night service, and he answered unhesitatingly: "God's response to our prayer. Before the people begin to come in I meet the ushers and one or two of the church officers in a small room, and we kneel down and ask God to bless the service in all its parts—the singing, the

welcome at the door, the preaching and the appeal. And we go to our work each one with a consciousness of power." Ah, that is it. And yet we begin our services Sunday after Sunday (do we not?) without a word of prayer with our choir or with our workers, and wonder why we are not blessed! Intercessory prayer in public and private is necessary, and sure to bring a rich reward.

2. Is Loving One's Neighbor a Sure Proof That One Loves God?

It depends upon the character of our love. There never was a more sadly abused and misunderstood word than "love." You do not love your neighbor unless you are willing to sacrifice yourself for his sake. Love is not an emotion; it is a power leading to action. And when any man has this power he must have God, for "God is love." But a man may have God's spirit without knowing it, and then we have to tell him about the Father whom he is serving ignorantly.

There is a great deal of Godless philanthropy, however, in the world today. It is a modern fad. People talk about "slumming" in a very familiar way, and it is painful because dishonest. It is God's love in the heart only that can prompt to true philanthropy. You cannot truly love your neighbor unless you love God. So the question revolves about itself. Love for God and love for man are one. If I really love God I cannot help loving my brother; if I honestly love my brother it must be because I love God.

The above questions have come to me and I am glad to try and answer them, as I am any questions sent to me or to the editor. But let them be questions largely related to the personal religious life, its difficulties, struggles and temptations.

F. W. T.

Pencilings

BY A PERIPATETIC

Several hundred photographs, maps and model tenement house plans have been on exhibition at the rooms of the Twentieth Century Club, Boston, during the past week. They have done much to enlighten the public as to the actual condition of affairs in New York, Chicago, Boston and Baltimore as to the improvements that have been made and that still need to be made in our large cities before they can be said to be at all comparable—in the housing of their wage-earners—with cities of Europe, such as London, Glasgow and Berlin. One is impressed as he studies the realistic photographs of degradation and squalor, on the one hand, and thrift and decency, on the other, to see how much environment has to do with giving tone to men and women. Given well-planned, well lighted, well aired tenement houses, such as Boston, New York and Brooklyn now have in some sections of their areas, and the tenants who in the old death traps were slovenly and regardless of health at once take pride in their home and begin to think of decorating it and of living somewhat in conformity with the laws of hygiene.

The interior views of some of the longshoreman's homes in the model White tenements in Brooklyn were most suggestive in their revelation of what can be done with a small income in modest quarters. How citizens and legislators, after studying the pictures of the playgrounds of New York and Boston where the children of the tenements disport themselves, can stop to discuss whether it is wise policy for a city to destroy "rookeries," or even substantial buildings, in order to estab-

lish such areas for recreation in congested districts is more than I can comprehend.

The daily conferences on various aspects of the tenement house problem which have been held in connection with this exhibit have had a fine educational value, inasmuch as co-laborers in the reform from New York and Boston have been able to compare notes. Many of them, by reason of careful study of the problem in Europe, were competent to discuss the matter in its broadest aspects.

This problem of providing decent homes for the wage-earners is one in which the state and the individual citizen each have a part in solving. The state or city can condemn or take possession of property, can lay out areas for recreation or streets, can stipulate as to laws of construction and prescribe in all those matters which experience has shown are necessary for the welfare of the tenants and the health of the city. Then enterprising individuals ought to step in and welcome the chance to do good at the same time that they construct buildings which will net them from four to five per cent. on their investment, which, as interest goes nowadays, is a good return.

I notice that Rev. Dr. Edward Everett Hale, in discussing the diminution of crime in Massachusetts during the past year, closes his statement with an appeal to the Christian churches of the commonwealth to do their duty in still further reducing the number of criminals by showing interest in and practical sympathy for the discharged convicts, so that they may never drift into prison again. I am interested in this suggestion, for it has been borne in on me of late how desperate is the outlook for the man who once has been condemned by the law. Within a few weeks I have asked two men who know the philanthropic aspects of Boston's life as well as any men in the city, "Do you know of any Christian employer of labor in this city who has made it his special Christian duty to give a helping hand to young men or women who have erred, been imprisoned and desire to regain an honorable place in society, and can help me in a case that lies heavy on my own heart?" And I have been told, "No; we know of no such man as you describe." Now, obviously, if the youth who has stumbled is not to find sympathy and help from Christian employers, where is he to find it? From non-Christians, less orthodox, perchance, but more fraternal and more mindful of the fact that, even from the standpoint of policy, the citizen ought to give the first offender another chance rather than see him trampled down into the class of confirmed criminals, which class is so heavy a drain on the purse of the state?

Such men cannot gain a footing unless they have the moral support and sympathy of an employer fully aware of their past, but willing to aid if thereby their future may be made sure. They will meet with contumely and suspicion enough from the men at their side at the bench or in the office and need all the moral support that a large hearted employer can give. Mrs. Ballington Booth has taken this work upon her heart and is doing what she can to bring men and employers together. Would that she had many imitators! Viewed entirely apart from its Christian aspects, this is a grave matter. Of what use is it for the state to establish reformatories if when the men whose bodies, minds, wills and souls have been nourished in these institutions come forth, no one stands ready to welcome them back to the ranks of honest industry? It is money wasted and makes a mockery of the altruism of the state which establishes these institutions and of the devotion of the officials who administer them.

Every human being has some sort of ideal. That makes him a man.—Dr. Gladden.

Moody in the Civil War

BY REV. WILLIAM E. PARK

Early in April, 1864, it fell to my lot to serve as a delegate of the Christian Commission at Nashville, Tenn. I was then an inexperienced theological student, learning the first principles of church and mission work. General Sherman was at the time making Nashville the base for his famous campaign against Atlanta. The streets of the city were full of officers and soldiers. It was the duty of Christian Commission delegates to visit the hospitals and hold services at the various camps and barracks. William Tucker, now president of Dartmouth College, was in our party, and Rev. E. P. Smith, a man of much note, who afterwards died in Africa, superintended our work.

I well remember the evening when a party of three delegates arrived from Chicago. All of them seemed to be earnest Christians, and two of them were evidently gentlemen; the third person impressed me less favorably. His clothes were rough and ill fitting and his manner was brusque. I was presented to him with the usual form, "Mr. Park, this is Mr. Moody," and as soon as we had shaken hands the latter asked: "How long since you was converted?" I distinctly remember saying to myself, "Your grammar is bad, and you have no right to ask me that question on first acquaintance." Little did I then think that I stood before the man who was destined to become the foremost religious worker of the world. Twenty-eight years after I met Mr. Moody and reminded him of his odd inquiry. He laughed and said: "I don't ask that question now; I was a young worker then and thought I must begin strong with every man I met."

During the afternoon of the next day Mr. Moody and I were directed to hold a prayer meeting in a small mission chapel in the suburbs of the city. I went expecting to take the main care of the service, and planned to place my companion where he would make me the least trouble. We reached the chapel in time, and found only two persons present, a fact which inclined me to adjourn the service for lack of attendants. To my surprise, Mr. Moody said: "Park, you stay in the church, read some good Psalms, have them sing and keep things going, and I will send people into the meeting." He then posted himself upon the adjacent sidewalk, hailed every man, woman and child who passed, and invited them to attend the service. Persons began to straggle into the room, and in the course of fifteen minutes we had a good congregation. My enterprising friend then entered, led in prayer and made remarks, thoughts which were commonplace, but put in a very original way. With perfect ease he had gathered the audience and conducted the meeting, found the straw and made the bricks. In the course of a few days he left Nashville for Chattanooga, where he did a remarkable work among the soldiers. As he took the carriage for the railroad station, he said to the driver, "Get me to the depot in time, or I won't pay you a cent." I saw little more of him for several years, but his original method of work remained well fixed in my memory.

The laugh is on a well-known newspaper clipping bureau in New York, which recently sent a letter to John Bunyan, care of a New York publisher, who has recently issued an edition of *The Life of Mr. Badman*. The bureau asked the publisher to forward the letter to Bunyan, and examination of it revealed that Bunyan was urged to authorize the bureau to send him reviews of his book. It was probably the work of some comparatively illiterate subordinate employed by the bureau. But it shows that despite the fact that Bunyan's great book, *The Pilgrim's Progress*, is read more than any book, save the Bible, nevertheless he is not universally known.

Ecumenical Conference Program

CARNEGIE HALL, NEW YORK, APRIL 21-MAY 1, 1900

Time of Meetings, 10 A. M., 2 30 P. M., 8 P. M.

Saturday, April 21

Afternoon. Address by Chairman Ex Pres. Benjamin Harrison. Responses by R. W. Thompson, Drs. Merensky and Schreiber, Joseph King and Jacob Chamberlain.

Monday, April 23

Forenoon. Authority and Purpose of Foreign Missions. Augustus H. Strong. The Source of Power. J. Hudson Taylor. The Supreme and Determining Aim. Robert E. Speer. *Afternoon.* Sectional Meetings. Survey of fields. *Evening.* Review of the Century. Eugene Stock. Centennial Statistics. James S. Dennis. The Superintending Providence of God in Foreign Missions. Arthur T. Pierson.

Tuesday, April 24

Forenoon. Evangelistic Work: Character, Importance, Conditions of Success, J. M. Thoburn; Manner and Form of Presenting Gospel to Non-Christian Peoples so as to Persuade and Win, W. F. Oldham; Personal Dealing with Unconverted and Inquirers, M. L. Gordon; General Pervasive Influence of Christianity, Henry Richards. *Afternoon.* Sectional Meetings. Native Agency in Evangelistic Work; The Mission: Its Administrative Problems; The Missionary Staff. *Evening.* The Bible: Its translation and Distribution. Canon Edmonds. Addresses by Missionaries: India, Jacob Chamberlain; China, William Ashmore.

Wednesday, April 25

Forenoon. Educational Work: Place of Education in Christian Missions, W. T. A. Barber and W. T. Harris; Necessity for Training in Teaching, John W. Conklin. *Afternoon.* Sectional Meetings. Wider Relations of Missions; Vernacular Literature; Native Church; Normal Training; Medical Training of Natives. *Evening.* New Problems in Relation of Missions to Governments. James B. Angell. Addresses by Missionaries: Africa, J. C. Hartzell; India, Maurice Phillips; British Columbia, Bishop Ridley.

Thursday, April 26

Forenoon. Woman's Day. *Afternoon.* Sectional Meetings. Co-operation and Division of Fields in Occupied and Unoccupied Territory; Higher Education; Mission Presses. *Evening.*

Friday, April 27

Forenoon. Self-support by Mission Churches; Principles and Methods, H. N. Barnum; Present Status, W. R. Lambuth; Object Lesson in New Field, H. G. Underwood; Adjustment in Old Fields, D. S. Spencer. *Afternoon.* Sectional Meetings. Missionary Boards and Societies; Self-support Applied to Churches, Schools, Medical Work, etc.; Industrial Training; Elementary Schools. *Evening.*

Saturday, April 28

Forenoon. Students and Other Young People: Present Missionary Movements Among Students, J. Ross Stevenson and H. C. Duncan; Future Ministry, C. Cuthbert Hall. *Afternoon.* Sectional Meetings. Students and Other Young People: The Apologetic Problems of Missions. *Evening.* Students and Other Young People: Response of Church to Uprising of Youth, W. F. McDowell and Eugene Stock; Peculiar Obligation of This Generation, John R. Mott.

Sunday, April 29

Forenoon. Addresses in the churches of New York and vicinity by delegates and missionaries. *Afternoon.* Sunday school rallies.

Monday, April 30

Forenoon. Medical work: Relation to Missionary Work as a Whole; Practical Proofs of Value, George E. Post, C. F. Harford-Battersby; Qualifications for Medical Work, W. H. Thomson.

Afternoon. Sectional Meetings. Literary Work; Medical Work—Hospitals and Dispensaries; Orphans, Widows, Deaf Mutes and the Blind; Missionary Literature for Home Churches.

Evening. Relation of Foreign Missions to Social Progress and the Peace of the World, C. D. Hartranft, Charles Williams and C. B. Galloway.

Tuesday, May 1

Forenoon. Home Work for Foreign Missions: Effect on Churches of Supporting Foreign Missions, A. J. F. Behrends; Reflex Influence of Foreign Missions on Other Benevolent Enterprises, David H. Greer; Enthronement of the Missionary Idea, George Wilson; Possible Power of Pastor, George F. Pentecost.

Afternoon. Sectional Meetings. The Bible Societies; Support of Missions by the Home Churches; Evangelistic Philanthropic Work for Famine Victims, Lepers and Other Special Classes.

Evening. The Present Situation: Its Claims and Opportunities, Maltbie D. Babcock, W. T. A. Barber; Outlook and Demands for the Coming Century, W. C. Doane. Farewell.

A Vermont Broadside

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. J. H. Babbitt, West Brattleboro; H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction

A New Phase of the Temperance Problem

Within the past few months a new aspect has developed in what looks like a concerted movement to close the town liquor agencies. At first glance this appeared to be in the interest of temperance and received countenance and active support from a considerable number of prohibitionists who have become thoroughly disgusted with the mismanagement of many of these agencies. As a temperance effort, however, the movement was discredited by the fact that its chief promoters were without record for zeal and activity in that direction. Probably it would not be far from the truth to say that the real object of the leaders was to win over to the support of a license policy prohibitionists who have occasion to procure alcohol for perfectly legitimate purposes, by subjecting them to unnecessary inconvenience and annoyance. If one may judge from the results of the town meetings last week, this was the interpretation put upon the matter by the majority of the voters, for in nearly every town where the question came to a vote the proposition to close the agency was rejected.

The Evening Service

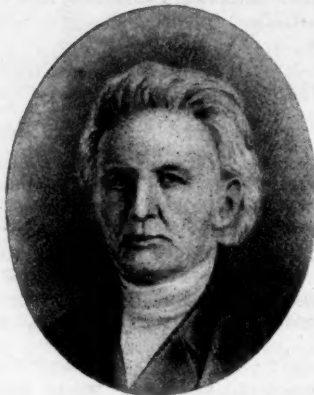
The discontinuance of the time honored afternoon service in our rural churches and the rise of Christian Endeavor have brought to the front the problem of the Sunday evening service. It has long claimed the attention and taxed the ingenuity of city pastors and churches and has been gradually finding its way into the country, there to be worked out under new, but by no means simpler, conditions. Various solutions have been tried, but we know of none which has proved wholly satisfactory. Of course the point is to arrange a service that will be attended and be productive of results. In some churches, perhaps in the majority of our smaller ones, the evening service is conducted by the young people, assisted by the pastor, who delivers a brief address at the close of the meeting, usually, but not necessarily, on the topic of the evening. This arrangement has many obvious advantages to recommend, but it is found in practice that it fails to attract a considerable number who would attend a preaching service. Another plan, which has been tried with some measure of success, is that of giving to the young people the hour immediately preceding the preaching service.

The church at Jericho, under the leadership of its pastor, Rev. C. E. Hayward, has just adopted a plan which promises well. Its general outline may be readily inferred from the program for the month of May, which is as follows: First Sunday, young people's service; second, layman's service; third, preaching service; fourth, missionary service. A noteworthy feature of this plan is the provision which it makes for utilizing lay talent. Its workings will be watched with interest, especially by churches similarly situated.

The Long Pastorate *

BY REV. OZORA S. DAVIS, PH. D.

There was an earlier day when the fathers and brethren knew the shepherd of the flock as "priest" or "father," and when the pastoral relation was long and intimate, interwoven with the deepest joys and sorrows of



Robinson Smiley

his people. Every old town in Vermont has the memory of some such ministry, and the name of the old-time pastor is in many cases still sweet to even the grandchildren of those whom he once shepherded. To catch a glimpse of one of these men is to see them all, for the same general conduct of the ministry obtained among them. The subject of this brief sketch would have found his counterpart in those days throughout Vermont and New Hampshire.

We never think of him as Rev. Robinson Smiley of Springfield. He is known to every boy who looks at his picture as Father Smiley. And the waning company of the few who knew him call him tenderly by the same name. He was of Irish stock, graduated at Dartmouth, studied with Rev. William Emerson of Boston, came to Springfield for the first pastorate, toiled there for twenty five years, then resigned his official place in the church, but never his place in the hearts of the people, and died where he had been pastor at the age of eighty-six.

We must see Father Smiley as he enters the old church on the common, punctually at the appointed time for services on Sunday morning. The square pews are well filled with the villagers and farmers with their large families. It was a time of church going. Father Smiley is a strong figure clad in black, wearing gloves, and holding his high hat stiffly in his left hand. Promptly, at his entrance, the people rise and he passes to his platform bowing graciously to right and left. It is an old-time service, full of the rigorous strength of the Puritans. Father Smiley's "long prayer" lasts half an hour, the people standing meanwhile. Many a time a small girl is obliged to repress her giggle as she sees the pastor's open eyes seeking out here and there the occasion of some restlessness during this long petition. He prayed often with his hands raised and the palms turned toward the audience, and there remain unto this present those who affirm that they have watched the small pink patches through the holes that occasionally wore themselves into those same glove fingers more than they watched their own hearts for the sins against which the good

man prayed that the Lord would guard them. But these were his idiosyncrasies. He preached twice in the unwarmed church every Sunday, and during the intermission the women filled their foot stoves at the neighboring house and the men shivered in the warmest spots around the horse sheds while they strove to give an ecclesiastical color to worldly gossip. Father Smiley was not a theologian, but a preacher of duty and a herald of righteousness. Practical and kindly in counsel, he came near the hearts of the men and women who craved the touch of life for encouragement in the struggle with their hard world.

But the full nature of the man comes out when we see him astride his horse setting out with empty saddle bags for an afternoon among his people, and returning after tea with saddle-bags well filled with things for which, he used to say to their donors, "Mrs. Smiley will be very thankful unto you." And if there still lingers here and there some story that would seem to portray Father Smiley as rather open in his hints at the gift of a good cheese for the parsonage larder, it must still be remembered that the faithful pastor stood in small danger of a congestion of this world's goods, with a family of nine, a salary of less than \$100 per annum, being forced also to face each year an increasing deficiency in even this amount. He knew every house, every family, every item of history, and was the saint and the sage of his people. The frosty and kindly humor of the man is preserved in the story yet told of one of his good men who brought him a large load of seemingly solid maple butts. The minister came out graciously in his gown, thankfully acknowledged the gift as he surveyed it, and then, bending down at the rear of the load and looking squarely through the limbs with which the pious contributor had filled the middle of his load, said, with cutting sarcasm, "That's a fine pair of steers that you have on forward, neighbor."

The old First Church in Springfield has had many pastors since Father Smiley closed his long service with the people. But no ministry has been more significant for the life of the community than was his. For the long pastorate signified for each of the Vermont towns the devotion of an educated, judicious and masterful spirit to the cause of Christ and the common needs of the people.

Ferrisburg's New Pastor

Rev. George H. Bailey, just beginning work at this point, is not a stranger in the state. Leaving Middlebury College when Lincoln



REV. GEORGE H. BAILEY

called for troops, he graduated later from Bangor Seminary and began his ministry at Newport, Vt., in 1867. The little church then threw off missionary aid and began its career of latter day prosperity. Three strong

* Third in a series of nine on Evolution of the Church in Vermont. The next, by Rev. James H. Babbitt of West Brattleboro, will describe The Genesis and Development of Sunday Schools.

churches in central New York, Fairport, Moravia and Franklin, enjoyed his services for fifteen years, during fourteen of which he was treasurer of the state association. Since 1893 he has been with the church at Ashfield, Mass., whose membership was largely re-enforced under his care. His son, Rev. Henry L. Bail-y, is pastor at Middletown Springs.

How the Year Began

BY JOHN M. COMSTOCK, SECRETARY STATE CONVENTION

The Vermont returns are in the hands of Secretary Hazen, with none of the 210 churches missing. Two or three churches have hardly more than a name to live, but they are all sufficiently alive to answer for themselves.

We must follow New Hampshire and Maine in the tale of diminished membership. Our total, 21,823, is less by 83 than last year, and the absentee membership, 4,644, has grown 129, so that our resident membership has fallen 211 in the year.

There are 915 accessions, 539 on confession and 376 by letter. This is the smallest number since 1880-3, four years when exceptionally few additions were reported. Ninety-one churches have no accessions on confession and 60 none at all. The removals are: 467 by death, 452 by dismissal, 78 by discipline (which in most cases means revision of roll), a total of 997. The number of deaths is the largest ever reported.

The Sunday school membership, 19,708, shows another loss of 367, but the average attendance, 10,850, strangely shows a gain of 40. Perhaps this means more conservative counting of members. Endeavor Societies are reported from 176 churches, with a membership of 7,556. This is a decrease of seven societies and 701 members. The churches acknowledge their responsibility for 16,832 families—a number 71 less than last year, but larger than for any previous year, as this column has steadily increased. Benevolent contributions, \$46,213, are \$1,018 less than last year. Home expenditures alone show an increase, the new figures, \$204,611, being \$11,232 larger than last year.

The five-year statistics of church property give the valuation of houses of worship as \$1,384,650 and of parsonages \$263,900. Invested funds, held by 96 churches, amount to \$267,110, and 37 churches acknowledge themselves in debt to the amount of \$28,017. The average cash salary received by Vermont ministers is found to be \$748, but in many cases this is provided by two churches. In addition a parsonage is furnished in 146 cases.

Although the shady side is more apparent in this grouping of figures, do not think that discouragement prevails, or even that disheartening features are prominent. Vermont is a good state yet, and we confidently hope for a better report next year.

Two Decades at Norwich

The twentieth anniversary of the pastorate of Rev. N. R. Nichols was observed Feb. 9, with addresses by neighboring pastors and reminiscences and letters from former members in the afternoon and a sermon by President Tucker of Dartmouth in the evening. Among letters received was one from Rev. S. W. Boardman, D. D., president of Maryville College, Tennessee, who went from a pastorate in Norwich to a professorship in Middlebury College. Rev. William Hazen, D. D., of Northfield, whose brother, Rev. Austin Hazen, deceased, began his ministry here, sent words of greeting. Kind words were also received from the descendants of Alden Partridge, the founder of Norwich Military University, now removed to Northfield.

For a time our Norwich church shared the field with the Episcopal, which was connected with the university, but of late, during most of the pastorate of Mr. Nichols, its parish has been limited only by the neighboring churches

of Wilder, Hartford and of Hanover, N. H. An extensive revival about a decade ago brought nearly 100 into membership, and during the twenty years 159 have been received on confession. The exceptional educational advantages, Dartmouth College being only a mile distant across the river, have been improved by many, and the list of graduates who have been connected with the church is large. Mr. Nichols has labored faithfully, patiently and prayerfully. His pulpit ministrations have been marked by a scholarly conservatism, and added to his spirituality and self sacrifice has been a life among his people eminently "without guile." Only five active pastors in the state now antedate this. St. Johnsbury South and Strafford celebrated their quarter-centennial last year; Dr. Hazen of Northfield lacks only three years of his fortieth; Dr. Hardy of Randolph is entering upon his twenty-third, and Mr. Wheelock of Cambridge on his twenty-sixth. C. H. M.

An Unexpected Illustration

A true story comes from a little Vermont church where a candidate was supplying the vacant pulpit last month. Just as the preacher was clearing his throat to begin his evening sermon, a lamp exploded in the central chandelier. All was confusion for the moment, but as quickly as possible the chandelier was lowered, the other lamps extinguished, and the debris removed. When quiet was restored, the minister announced his text and both he and the people laughed, for it was in Matt. 25: 8, "Our lamps are gone out." We are not informed as to the effect of that particular sermon, but the preacher is now the pastor of that church.

The Church as an Intellectual Center

Rev. R. R. Davies of Vergennes has been doing noticeably effective work this winter in asserting the intellectual leadership of the church. Last fall he was instrumental in organizing a literary club for the study and discussion of current topics. The membership is made up of representative business and professional men, without reference to church preferences. The meetings are held in the parlors of the Congregational church and are largely attended. Papers have been read on such subjects as: The Problem of the Philippines, The Transvaal Question, Divorce, The Characteristics of the Nineteenth Century; and the reading of the papers has been invariably followed by stirring discussions. The presiding officer at the last meeting was a prominent Roman Catholic layman. The work of this organization is having a most helpful bearing upon the intellectual interests of the community and also upon the position and influence of the church.

A Fruitful Church

Supplementing the article on Vermont as a Source of Religious Supply, by Rev. J. H. Babbitt, in *The Congregationalist*, Mrs. C. J. Clark of Peacham writes: "I count eighteen Congregationalist ministers who have gone out from Peacham church, not all born in town, though most of them were. Many ministers of other denominations grew up here. I have also the names of seven women who have been in foreign fields as missionaries and many more who have done similar work in our own land who were trained in this church." Correcting the statement that "Rev. Leonard Worcester had three sons in the ministry," she says there were four, one of whom, Rev. Everts Worcester, died when a young man.—*Vermont Missionary*.

Among the Churches

JERICHO.—First. Rev. C. E. Hayward has issued a prospectus of a book which he is compiling on Institutional Work for the Country Church. Among the subjects treated are: Religious Instruction, Boys' Brigade, Church Paper, Men's Sunday Evening Club and Girls' Sewing School. All the contributors are actively engaged in Christian work, and, with two exceptions, in Vermont. An introductory chapter has been written by Secretary Merrill of the Vermont Domestic Missionary Society.

NORTH BENNINGTON.—A handsome bronze tablet with appropriate inscriptions to the memory of

Mrs. Henry D. Hall, who died last summer, has been attached to the right hand wall of the church, parallel with the pew occupied by her during her life. It is inscribed with the tribute, "She was loved for her benevolence and honored for her example."

REVIVALS.—Union meetings with the Methodists at BRADFORD, held during the Week of Prayer, were continued by request of people through the weeks following and resulted in conversions and accessions.—Special meetings have been held in BRISTOL, at which neighboring pastors assisted.

NORTHFIELD has suffered great loss in the death of Deacon O. D. Edgerton, who had served it in the diaconate for several years with rare ability and fidelity. This is the second loss of the kind that has befallen this church within a little more than a year.

IRASBURG.—A legacy of upwards of \$300 has been received from the estate of Miss Christiana Howard, late of Chelmsford, Mass. From the same estate the American Board and the Vermont Domestic Missionary Society each received \$930.

CAMBRIDGE.—Both Mr. and Mrs. Marshall Sanford, who recently celebrated the 69th anniversary of their marriage, united with this church early in life and have been ever since among its most active members and substantial supporters.

BURLINGTON.—First, at a largely attended meeting last week, voted unanimously to extend a call to Rev. G. G. Atkins of Greenfield, Mass., to become its pastor, and he has accepted.

MONTPELIER.—All the churches were obliged to suspend services on a recent Sunday because the furnaces were partly under water.

The recent convention of the Addison County Christian Endeavorers was a gathering of unusual interest, the attendance at some of the meetings exceeding 300.

Unique Methods in Hawaii

This extract from a letter recently written by the field secretary of the Hawaiian Board, describing his experiences while on a vacation tour, in which he was accompanied by some young Christian natives whom he had drilled in vocal music, is interesting as showing the willingness of Christian workers to use all possible devices to spread the gospel.

"I must tell you of our Sunday work. I have a single Hawaiian sermon, which I have to read, however, because I am not 'Ahamai.' To an Anglo Saxon audience my 'hai olelo' would be best adapted to children, though I am afraid that familiarity with my device would destroy most of the value of it. It is a graphophone talk. I bought a cheap \$15 machine, and I take a single record ('I need Thee every hour,' not badly sung, but very clearly enunciated). I give my audience a verse, explain the mechanism, dilating especially upon the record (*mae hoopaa leo*), its susceptibility at first, etc., especially its fixed, unique character. Then I tell them we will try a so-g, and start the machine—'No, not that,' 'Another,' start again. . . . It certainly has been used of the Almighty. The last time I used it was when waiting for the stage at Waimae and four wild little natives (girls) ventured into the room out of curiosity to see what was in the box. And when I had let them hear and explained to them the workings of the machine, my little sermon came in so naturally that they were soon repeating with me most seriously *Ehiai*, and almost the last thing I heard was, *o he ola*. They assured me that when I came again they would know it.

"Here's another picture. Imagine yourself on a porch of a little native house. There is a lantern by the door which lights up the graphophone in the foreground and throws patches of light on glistening eyes, parted lips and shining teeth of a mixed company of old men, women and swarming children, watching with mixed delight and awe the revolving cylinder. The tune they all know and they fit in their Hawaiian words."

No human being is ever rendered totally corrupt by a single lapse from the path of virtue.—*Principal Caird*.

Chicago and the Interior

Joy at Yankton

March 1 brought relief to the trustees and officers of Yankton College. The last dollar of the troublesome debt was paid and \$1,000 were on hand for the scientific department. Thus the conditions which Dr. Pearsons had named were met and the \$50,000 he had promised them secured. The college is now on its feet. The days of hardship and self-sacrifice are not all over, but anxiety as to the life of the college is no longer felt. The work of Dr. and Mrs. Ward and their heroic associates has brought forth its fruit and an institution established which cannot fail to bring lasting blessing to South Dakota. When Fargo shall have been endowed, and there is a prospect that it may be by the end of the year, our colleges in the northern tier of states will be in a thoroughly prosperous condition.

Other Institutions Forging Ahead

Meanwhile Dr. Pearsons is quietly meeting his pledges and having the satisfaction of seeing one college after another pass from a condition of weakness into one of strength. Lake Forest University is to have \$25,000 if President McClure obtains \$75,000 additional by the end of the year. That this will be done there is little doubt.

The most difficult task which confronts any college president is that which Rev. J. H. Morley has undertaken to accomplish for Fargo. He should receive the aid of all who believe in a Christian college for our newer states. President Blanchard is encouraged in his effort to secure \$100,000 for Wheaton before July 1 by the offer of a friend in Chicago to furnish one-tenth of the amount. This college is out of debt and is doing excellent work on an endowment of not much more than \$50,000. There is abundant room for the college, and the opportunities for education it has offered to those whose means are straitened have been gratefully and repeatedly embraced. President Harper, at the last alumni dinner of the University of Chicago, said that he has never begged for money, that the large gifts which the university has received have been made unsolicited. Yet he has managed to keep the needs of the institution before the public and to emphasize the privilege of wealth to endow professorships and erect buildings. He says that \$350,000 must be had before April 1 in order to secure the million or more which Mr. Rockefeller has promised.

The Christian Academy

Through the growth of the high school and the State University with their practical or utilitarian standards of education, the academy of the forefathers, with its thorough preparation for college, has had a hard struggle for existence. Yet its place has by no means been filled. Many high schools give no instruction either in Latin or Greek. They expend their strength on English courses and then advise their graduates to go to the State University. For this reason there is all the more interest in the little group of academies affiliated with Beloit College and, aided by the advice and sympathy of Prof. A. W. Burr, principal of the Beloit College Academy. All of them are prospering, yet each needs a small endowment to insure permanent success. Rochester Academy has a yearly deficiency of \$800 or \$900, Warren about \$600. The interest from an endowment fund and tuition meets all the bills of the Port Byron Academy, and now that the \$18,000 mortgage on the North Wisconsin Academy at Ashland has been paid there is a prospect that in the future there will be no deficits here. The attendance at these academies is steadily increasing. Their pupils receive the best of instruction. The failure of the high schools to prepare their pupils for the classical course in our colleges is a serious drawback to their greatest usefulness. Their graduates are compelled to attend institutions where the classics are pushed

aside for what are called more practical studies.

College Presidents in Chicago Pulpits

Sunday, March 4, President Patton preached morning and evening at the Fourth Presbyterian Church. In one of his sermons he took occasion to condemn that system of education which fails to provide for moral and religious instruction. At All Souls Church (Unitarian) President David Starr Jordan condemned the British for engaging in war with the Boers, and furthermore declared that war tends to weaken the nation which carries it on, inasmuch as the nation necessarily loses its best men and that too at a time when it needs them most. President Eaton was at the Kenwood Evangelical Church all day.

Decrease in the M. E. Church

Methodist ministers in Chicago do not generally believe that the reported decrease in the yearly additions to their church is true. They say that reports for periods of five years should be studied, and that if this is done a gratifying increase will be shown. For a single year like the last lists of church members may have been printed with more than usual thoroughness, so that even with a large number of conversions there might be no apparent gain. This is certainly the case with some of our own churches. The South Church in Chicago has placed nearly 100 names on an absentee list, Plymouth three times and the First Church five times as many. An addition of 1,000 persons to these churches would show a net gain of only 100, and yet the churches may be in every way far more efficient than a year ago. Many affirm that this is the case with the Methodist Church. Yet no one hesitates to commend the appeal of the bishops for fasting and prayer and efforts to increase an interest in the spiritual life, and in whatever pertains to the welfare of the churches.

Ministers Hear a Sermon

The program of the Ministers' Meeting committee departed from the ordinary routine and this week provided the brethren with a sermon. Dr. Sidney Strong was the preacher and his theme How One Church Grew. This church was the church in Jerusalem.

A Great Vacancy

With the departure from the First Church of Dr. E. P. Goodwin there will be a vacancy in the ranks of the moral and spiritual forces of Chicago which will not be easily filled. The resignation, which is peremptory, was read Sunday morning and is to take effect July 1. Dr. Goodwin was installed Jan. 10, 1868. The church had only 542 members. It was worshipping in a building at the corner of Green and Washington Streets, which had become inadequate to the wants of the rapidly growing congregation. Early in Dr. Goodwin's pastorate a new edifice, costing about \$200,000, was erected on the present site, at the corner of Ann Street and Washington Boulevard. This magnificent structure was soon destroyed by fire, but was at once rebuilt. For years the body of the house and the galleries were filled with audiences numbering between one and two thousand. Branch churches were formed, which have since grown strong and are now independent, self-supporting centers of spiritual power. The membership increased to upwards of 1,800. Contributions to benevolent objects were so large that with gifts to the seminary and for the establishment of branch churches they average for the whole of this long pastorate nearly \$30,000 a year.

Dr. Goodwin has had several periods of severe illness and been absent from his pulpit months at a time. At present he is in better health than usual. Yet the conditions in the parish have so greatly changed and call for the introduction of so many new methods that he feels that it is wise for him to give place to

a younger man. The church is still strong and abundantly able to prove its right to stay on the corner where it has so long been a blessing to the city and the country. For well-nigh a generation Dr. Goodwin's voice has been heard in this pulpit. It has advocated every truly worthy cause and has never failed to condemn every form of wrong-doing. It has been loyal to Christ and the interests of his kingdom. It has never failed to plead for large gifts for missions, home and foreign. Dr. Goodwin ranks among the conservatives, but he is not, and never has been, narrow or afraid to study the problems which the progress of science and criticism have presented. Those who know him best honor and love him most. His church will part with him with the greatest reluctance, for it knows how difficult it will be for any one else to fill his place. Dr. Goodwin is not yet seventy, is preaching as eloquently and convincingly as ever and ought to find employment among the churches for many years.

Destruction of Second Presbyterian Church

Thursday evening, March 8, while the young people were holding a meeting, the costly edifice of the Second Church on Michigan Avenue and Twentieth Street caught fire and was burned to the ground. It was one of the most attractive houses of worship in the city. Its value is estimated at \$275,000. Several memorial windows were ruined, a large church library was destroyed and little of the furniture was saved. Fortunately no one was injured, although but for the coolness of one or two of the elders present at the meeting there might have been large loss of life. The building was insured, but at much less than its cost. Undoubtedly the congregation will rebuild, perhaps not on the same site. The church has had but three pastors, Dr. Robert W. Patterson, one of the early graduates of Illinois College, Dr. J. Monroe Gibson of London, and Dr. Simon J. McPherson, now principal of the Lawrenceville Academy, N. J. Congregationalists in Chicago have had close relations with the Second Church, and sympathize with its members most sincerely.

Chicago, March 10.

FRANKLIN.

Atlanta University's Needs

Trinity Church last Sunday evening was the gathering place of friends of Atlanta University and of those interested in the higher education of selected Negroes. The rector, Rev. E. W. Donald, President Tucker of Dartmouth College, Professor Cummings of Harvard University, Rev. S. M. Crothers of Cambridge and President Bumstead of Atlanta spoke on the problem as seen from the point of view of the educated Christian white man, and Robert L. Smith, a graduate of Atlanta University, a school teacher in Texas and formerly a representative in the state legislature, set it forth from the standpoint of the Negro. Mr. Smith has done remarkable work among the colored farmers of Texas in the way of stimulating thrift, love of beauty, hatred of debt and the organization of societies which provide opportunity for mental and economic betterment as well as sociability. His disinterestedness has won him the love of his own race, and his theory of self-help has commended him to the Southern whites and Northern philanthropists, from whom he asks no aid for himself or his co-operative work, but only aid for his *alma mater* in order that other Negroes may get what he got there. Elected to the legislature by white voters, he won the respect of men who at first despised him, and his record as a constructive legislator equalled that of any white man. Mr. Smith is traveling about New England with President Bumstead this month, and those who have an opportunity to hear him should not miss it.

THE HOME

Divine Self-Restraint

He might have reared a palace at a word,
Who sometimes had not where to lay His head.
Time was when He who nourished crowds
with bread,
Would not one meal unto Himself afford.
He healed another's scratch, His own side
bled;
Side, hands and feet with cruel piercings gored.
Twelve legions girded with angelic sword
Stood at His beck, the scorned and buffeted.
Oh, wonderful the wonders left undone!
Yet not more wonderful than those He
wrought!
Oh, self-restraint, surpassing human thought!
To have all power, yet be as having none!
Oh, self-denying love, that thought alone
For need of others, never for its own.

—Richard Trench.

Sympathy that Weakens Miss Dickinson, in her poem on the cover of our last week's issue, suggests what to many may be a new thought, that sympathy sometimes weakens. "May the help that we give be for the strength and not for the weakness of others," prayed the author of a prayer once published in our Closet and Altar column. Now sympathy and compassion are divine qualities, and the world would be a sorrowful place without them, but let us be discriminating concerning the time and place we take for expression. If a struggle is to be carried on or a sorrow to be faced—whether it be the grip of temptation, the ordeal of a surgical operation, loss of income or bereavement by death—the sufferer needs bracing help rather than pity. Pity unnerves when there is most need of courage, and, worse than all, it engenders a self-commiseration which puts an end to fortitude. In the sharpness of the trial your friend needs cheer and encouragement, after it petting, if you will, and always the love that maketh strong. Remember this in writing letters and making calls of condolence.

A well-known literary woman made the statement in a popular weekly paper that "any sensible woman of average intelligence can master the science of housekeeping in six weeks if she will give her mind to it." The American Kitchen Magazine, which stands for a thorough practical and scientific training in home economics, has picked up the statement and publishes this month a batch of comments and replies from many able women. The consensus of opinion is that while certain rules or theories might be acquired in a short time, this is not to master the science of housekeeping. No single science can be mastered in six weeks, and housekeeping as a science, according to Mrs. E. H. Richards, rests upon at least ten pure and applied sciences. Of the many pertinent replies, we have space only to quote that of Dr. Mary A. Green:

If a woman is well educated, has a knowledge of chemistry and can adapt it to the requirements of cooking, cleaning, laundry work, hygiene and sanitation of the home, if she knows how to care for clothing and house linen, all about germs and dust, plumbing and sewage, how to care for floors and furniture; if she has a thorough knowledge of the various foods, the economic, scientific and nutritive value of the same, with infinite patience I

think she could master the minor details of the science of housekeeping in about six weeks. This is my judgment after more than thirty years' experience in managing a home.

The symposium is, as a whole, a protest against so low an ideal of the profession of housekeeping and the art of homemaking as would call for but six weeks of training. Such superficiality and ignorance are responsible for flourishing hotels and boarding houses, for unsatisfactory domestic service and common distaste for the household routine.

Brains or Encyclopedias

BY HELEN CAMPBELL

"Yes," said a large, benevolent-looking, but also anxious, club woman just emerging from the Consolidated Department of Art and Literature, "I have to prepare a paper on Physical Education and Its Relation to Greek Architecture and I want you to tell me some good authorities. I really don't see just how to work them up together, but of course there must be a way or there wouldn't be such a title."

The large lady paused meditatively, lifted her trailing skirt and patted down her jacket about her own powerfully compressed physical development. "What do you think Greek architecture had to do with physical culture? There must be a reason, you know," she continued plaintively.

"O, it's because the frieze of the Parthenon is jam full of figures, you know; finely developed, of course, because they never stopped playing games," said the last year's chairman, a perplexed frown on her brow and a note of worry in her deep, comfortable voice—a voice which seemed to go with her short skirts, ample waist and look of general satisfaction with the world as she found it.

"Games?" responded her bewildered hearer, whose mind had turned at once to Market Street, its lines of gambling houses and its procession of successful or despairing gamblers, a sight familiar in every mining city. "But I didn't know they were that kind of a people at all. I thought Plato, you know, was quite—well, quite religious, you know."

"So he was dear, so he was," returned the chairman with a twinkle. "These games were just physical exercises; games of running and wrestling and all that. Go and talk with the librarian. He'll tell you what to read."

"I am tempted to wish every paper-mill in the land might burn up," she went on savagely as the large lady made her way toward the Public Library. "This business of club papers may be 'very educative' as they say—in fact, I know it often is, but it is as often a farce. Suppose our friend there does eventually worry out a paper, an infinite bore to every one of our members. It will not mean a thing to her save a little more miscellaneous information, chiefly incorrect. I think the feeling we most of us have at heart about papers accounts for the collapse in the printing of the biennial report for 1898. We lived through the papers of that festive time because a good many were by experts. To pay for them is another matter. We can't fall back upon the General Federation as Congressmen do on Congress. We should

need another *Congressional Globe* for our organ if we printed all the women would like."

"But what has happened? Who will not pay?"

"The women themselves, prudent creatures! Here is the circular. I subscribed and sent my money to the secretary, who returns it with the reply that out of the hundreds of thousands of club women in this big country only 500 have actually subscribed! We are not alone. From across the sea comes a wail, as it were—the voice of Lady Aberdeen herself, up to her eyes in the matter furnished by the International Council of Women, enough for seven or eight fat volumes, to cost just three times more than the appropriation money voted. Therefore, all women who attended are implored to make up the deficiency. The joke is only a woman here and there even thinks of such a thing. Do you?"

"Not I. To be shut up in a room with seven volumes of women's papers, even if they were experts, would drive me far toward lunacy. As for ours—the things we read at the biennial—fine, of course, for I won't go back on women—O, my dear, do you suppose there could be or will be a club just for sensible discussion—a portioning out of topics, maybe, among live people and an end to this literary kindergarten business?"

The chairman paused in the middle of our muddiest crossing and almost wrung her hands as she looked at me.

"The biennial women seemed to take themselves very seriously," I said.

"Yes, but they do not take themselves so seriously all the time as they do part of the time, you know. They need more humor, more mutual perspective, more sense of proportion. The reporters all praise the club papers, and the writers buy the reports and are happy, and so the vicious circle repeats itself. You know what Mr. Dooley says about playing golf. 'If a man takes his wife with him and she gets her name in the newspapers, that counts one.' Now if there were no newspapers, what a dropping off there would be."

The chairman paused. "This won't do," she said. "It is treason, treachery. Heaven help us, and some day turn half-wayness to wholeness!" and with this somewhat ambiguous benediction departed.

The question, however, is still here. It seems to be, among intelligent club women, an almost unanimous one. Is it not time for an advance beyond the conventional paper? Is it not perhaps possible for human beings to come together on a human basis, and talk of human needs and hopes and wishes, without the intervention of a paper, or more than an occasional one? In short, may we not be allowed once more to use our brains, make our own statements, exchange views for what they are worth, at home as well as abroad? And may we not also drop the, at present, rooted idea that some form of entertainment must be provided for our tea or reception or "little evening"? "There can be no finer entertainment than fine talk," said Emerson, but this art is a vanishing one. Women suffer from infinite gabble, profuse small talk, and from the inability to give out clear and definite speech—an inability born of

unceasing, passive receptivity. The time is ripe for another method. It may be that Lady Aberdeen herself will rise in revolt, tumble the seven volumes into pi, and head the new movement.

Denver, Col.

The Little Seamstress

She sat in her little rocking-chair, a-sighing and twirling her thumbs:

"O, everything for my doll is done, and never, never to mending comes!

I haven't a morsel of sewing—dear mother, in all the town,

Can't you find me one doll, no matter how small, who will wear out her gown?"

—Mary E. Wilkins.

Our Arctic Visitors

BY CAROLYN WATERS

One bright morning in February I opened my door to find two visitors awaiting me. The little chevalier was magnificently attired in a suit of gray and white, with crimson headress and strawberry-colored waistcoat, while the dainty lady who accompanied him was more modestly gowned in gray and orange. They had come from lands afar, yet no travel stains were visible, and they seemed as fresh and vigorous as if newly risen with the day.

Before I could greet them they vanished, but the next morning I came upon a score of their fellow-travelers as they breakfasted under the pines. Few were as gorgeously appareled as my first acquaintance, but they allowed me to draw so near that I could note their family characteristics. These guests of mine, as you have already surmised, were birds. For several days they have lived among our Norway spruces, making the dark, stormy weather bright with their cheery note, caring not for snow or sleet, for ice or cold.

The pine grosbeaks are so called from their large black beaks, with which they extract the food from the incipient buds of the pine tree. They are the most brilliant birds found in the Arctic regions. Rarely are they seen as far South as this latitude, coming to us only in severe Northern winters. Large numbers visited us during the winter of 1895. They breed in the country about Hudson's Bay, and live also in the north of Scotland, throughout northern Europe, Siberia and Lapland.

The pine grosbeak is a little smaller than the robin, plump and robust in appearance; the head, breast and neck are rich crimson, palest on the breast. The feathers on the middle of the back are centered with arrow-shaped spots of black, skirted with crimson, giving their plumage a considerable flush of red or strawberry color. The wings show bars of white. The tail is black, edged with light brown and forked. This is the dress of the adult male; the female is smaller and of a yellow color where the male is crimson. This red plumage is not acquired until the second year, and, as only the smaller and weaker birds come to us to escape the rigor of the north, the proportion of red birds seen in a flock is small. It seems as if these were sent especially to guide and protect those younger and less strong. All are very tame. They know not the meaning of fear, having never been molested in the solitude of

the forest. Their song is a melodious warble which we never hear, though they have several call notes and a low whistle which they give when flying.

Going to their breeding places before April, they build, while the snow is yet on the ground, compact, basketlike nests, woven from fir branches and the fiber of the cranberry tightly interlaced and lined with fine, stiff grass and a little hair. Could we return their visit we might hear their song, and one day we might find in a nest four eggs of a blue color lightly striped with purple. From these nests, let us hope, birdlings will come which shall be our joy next winter, winging their way from the land of the midnight sun to our less frigid clime. Their flight is peculiarly swift and strong, showing that they are fitted for long journeys.

O! little birds, how do you know the way to go,
Southward and northward, to and fro?
He leadeth me, who leadeth thee,
Would that I might as trusting be!

Millbury, Mass.

Lanier's Love of Home

Sidney Lanier, the poet, led a peculiarly unsettled, roving life, being obliged to go from place to place in search of health or of work, but the love of home was strong within him, as may be seen from this extract, quoted from his recently published *Letters*. He and his family having taken a house for a time in Baltimore, he writes jubilantly:

The painters, the whitewashers, the plumbers, the locksmiths, the carpenters, the gas-fitters, the stove-put-uppers, the carmen, the piano-movers, the carpet-layers—all these have I seen, bargained with, reproached for bad jobs, and finally paid off: I have also coaxed my landlord into all manner of outlays for damp walls, cold bath-rooms, and other like matters: I have furthermore bought at least three hundred and twenty-seven household utensils which suddenly came to be absolutely necessary to our existence: I have moreover hired a colored gentlewoman who is willing to wear out my carpets, burn out my range, freeze out my water-pipes, and be generally useful: I have also moved my family into our new home, have had a Christmas tree for the youngsters, have looked up a cheap school for Harry and Sidney, have discharged my daily duties as first flute of the Peabody Orchestra. . . .

We are in a state of supreme content with our new home: it really seems to me as incredible that myriads of people have been living in their own homes heretofore as to the young couple with a first baby it seems impossible that a great many other couples have had similar prodigies. It is simply too delightful. Good heavens, how I wish that the whole world had a Home!

I confess I am a little nervous about the gas-bills, which must come in, in the course of time; and there are the water-rates, and several sorts of imposts and taxes: but then, the dignity of being liable for such things! is a very supporting consideration. No man is a Bohemian who has to pay water-rates and a street-tax. Every day when I sit down in my dining room—my dining-room!—I find the wish growing stronger that each poor soul in Baltimore, whether saint or sinner, could come and dine with me.

Closet and Altar

Behold the Lamb of God which taketh away the sin of the world!

You that have made choice of Christ for your love, let not your hearts slip out to renew your wonted base familiarity with sin, for that will bring new bitterness to your souls and at least for some time will deprive you of the sensible favor of your beloved Jesus. Delight always in God and give him your whole heart, for he deserves it all and is a satisfying good to it.—Robert Leighton.

He that thinks he hath no need of Christ hath too high thoughts of himself; he that thinks Christ cannot help him hath too low thoughts of Christ.—John Mason.

He did not like men to go away from him, but still, if they wished to go, he did not hinder them. He was accustomed to loneliness; he had trodden the winepress alone, and of the people there was none with him. We do not flatter or patronize Christ by the multitudinousness of our number; he asks not for many only, but for much—for the very life and loyalty of the heart.—Joseph Parker.

As a very little dust will disorder a clock, and the least grain of sand will obscure our sight, so the least grain of sin which is upon the heart will hinder its right motion toward God.—John Wesley.

None other Lamb, none other Name,
None other Hope in heaven or earth or sea,
None other Hiding-place from guilt and shame,
None other beside thee.

My faith burns low, my hope burns low,
Only my heart's desire cries out in me,
By the deep thunder of its want and woe,
Cries out to thee.

Lord, thou art Life tho' I be dead,
Love's Fire thou art however cold I be:
Nor heaven have I nor place to lay my head,
Nor home but thee.

—Christina G. Rossetti.

The whole of Peter's downward course is connected with his shrinking from the vision of the cross. Who could have imagined that the man who had looked into the face of Jesus and said, "Thou art the Christ," would end where Peter ended.—G. Campbell Morgan.

Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; incline thine ear and hear; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. From coldness to thy merits and death, from error and misunderstanding, from the loss of our glory in thee, from the unhappy desire of becoming great, from self-complacency, from untimely projects, from needless perplexity, from the murdering spirit and devices of Satan, from the influence of the spirit of this world, from hypocrisy and fanaticism, from the deceitfulness of sin, from all sin preserve us, gracious Lord and God. O Christ, hear us. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Amen.

Quaint Ways of Giving Thanks*

BY A. K. PACKARD

The *Congregationalist* has done a real service in publishing forms of table prayer. I have nothing original to add, but the collection may be enlarged by a few quaint graces and some which have an interesting history.

The Talmudists have preserved this form of prayer at meals, used in the time of Christ:

Blessed be thou, O Lord our God, the King of the world, who hast produced this food from the earth.

The three wise men in the story of Ben Hur are represented as using these words:

Father of all, God, what we have here is of thee; take our thanks and bless us, that we may continue to do thy will.

The following hymn, called A Prayer at Dinner, was used in the third century, according to Coleman's Ancient Christianity Exemplified. It would be good for use in Christian families today. It might be abbreviated by omitting the clauses I inclose in brackets:

Blessed art thou, O Lord [who dost nourish me from my youth], who givest food to all flesh. Fill our hearts with joy and gladness, that, having always what is sufficient for us, we may abound in every good work in Christ Jesus our Lord [through whom glory, honor and power be unto thee forever]. Amen.

The next I give is a translation, by Prince Albert, Queen Victoria's husband, of a German hymn, which has been used in many families. A romantic story is connected with it. A gentleman in London, in a large tenement house, passed an open door to a clean, but bare, room in which he saw a mother and children, with bowed heads and folded hands, at a table whose only provision was a loaf of bread, and heard them repeat in concert this prayer:

God bless our going out, nor less
Our coming in, and make them sure.
God bless our daily bread, and bless
Whate'er we do, whate'er endure;
In death unto his peace awake us,
And heirs of his salvation make us.

He went from there to a church tea, and, being called upon to ask a blessing, used the same form and related the incident. A stranger came to him anxious to be taken at once to the family. On the way he accounted for his eagerness. He and an only sister, brought up by their grandmother, were accustomed to use that hymn at table. They had been for years separated and without knowledge of each other. He was sure that if his sister was alive and with children she used the same words at table. They found his sister. She related that extreme poverty and their scanty meals had led her at one time to give up the use of the prayer, but later, thinking of the words "whate'er endure," she returned to it. It brought to her her brother and comfort and ease for herself and children.

The following may be sung, except, perhaps, one:

*Some of this material will be used in our forthcoming April Handbook, "Grace Before Meat," to be ready in about two weeks.

Thy care for us we, Lord, confess,
Thy bounteous hand with food doth bless,
O grant thy servants, Lord, we pray,
The bread of life from day to day.
—Bishop Heber.

Gracious Giver of all good,
Grant us, with our daily food,
Blessings from thy heavenly store,
All we need forevermore.
—Anon.

Day by day the manna fell,
O to learn this lesson well,
Still by constant mercy fed,
Give us, Lord, our daily bread.
—Josiah Conder.

Thou by whom are all things fed,
Give us for the day our bread,
Strength unto our souls afford,
Thou, the bread of heaven, O Lord.
—Translated from Earl Nelson.

Thou who dost the sparrows feed,
Look upon our earthly need,
Let thine own be fed;
Give us, Father, still we pray,
Young and glad, old and gray,
Grant us all from day to day
Still our daily bread.
—Alice Reed.

We thank thee, O our Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food.
Accept the thanks we offer
For all thy love imparts,
And what thou most desirest,
Obedient, loving hearts.
—Translated from M. Claudius, 1783.

Comparatively few families know the blessing for them in song at the table or connected with family worship.

These lines are adapted from an inscription on a silver plate given his boy by Eugene Field. How would it be for the father to utter the first two lines and all the family to join in the last line?

To thee, O God, for health and food,
And all that in our life is good,
We give our hearts in gratitude.

A pious Scotch family might use these lines of Robert Burns. To some others they might, without reason, seem playful:

Some has meat and canna eat,
And some wad eat that want it;
But we has meat and we can eat,
And see the Lord be thankit.

The lines printed in *The Congregationalist* beginning, "Be present at our table, Lord," are sung at English Church teas to Old Hundred. They were an inscription on an ancient cream jug, 1680.

These verses from Ps. 145 may be uttered responsively, the master of the house uttering the first line and the rest of the family the second, and so on through, or they may be chanted:

The Lord is | good to | all
And his tender mercies are | over |
all his | works;
The eyes of all | wait upon | thee;
And thou | givest them their | food
in due | season.
My mouth shall speak the | praise
of the | Lord,
And let all flesh bless his holy |
name for | ever and | ever.

Tangles

For Tangles see later page.

Flowers never emit so sweet and strong a fragrance as before a storm. Beauteous soul, when a storm approaches thee, be as fragrant as a sweet-smelling flower.—Jean Paul Richter.

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The Conversation Corner

THE letters in last week's Corner were all from "right around home"—mostly from Maine. This week, by way of contrast, I have picked out of the Drawer those coming from far-away states—stretching clear across the land, even to our western strand. The selection surely shows how far our children's Corner goes. Away back in my boyhood, before California was known, Florida was the antipodes (here is a ? for the Cornerers—how does an antipode differ from a quadruped or a biped or a tripod?) of Maine, so that we used to say, "from Maine to Florida."

My Dear Mr. Martin: It is a long time since you have heard from me, but I have been waiting to get my picture taken on my pony. The picture turned out badly after all. I have not heard the little bird you spoke of that sang, "Jeanette got married." [This refers to the question of a Connecticut correspondent, May 4, 1899, whether the singer of that song migrated to Florida in the fall.] I

Dear Mr. Martin: You do not know how surprised and pleased I was on receiving the book of poems [Longfellow's] to know that I had won the prize. Later came your letter and the certificate. . . . One of my brothers is in the hospital corps in the Philippines. We live about seven miles from the Yerkes Observatory. We go over there almost every summer. It is open to visitors only on Saturdays. If little Katharine F. should be there next summer, I should be delighted to get acquainted with her. If ever you come to Wisconsin, just drop in and make us a call.

Delevan, Wis.

MARIE S.

Of course I will, and take her along over to the Observatory. But I do not expect to go so far away as that!

Dear Mr. Martin: I am a little girl just nine years old. Last winter we cut out all the pretty pictures we could find and colored them nicely, and mamma made them into scrap-books for us. We would like to send them to some hospital for children, and as you often speak of sick children on your page perhaps you can suggest some place.

Lincoln, Neb.

MARJORIE S.



see many pretty birds here and often wonder what they are. Thank you ever so much for my certificate. My cat is black and white and his name is Niger. [Pronounced, I suppose, like the African river of that name.] He will be three years old in July, and he weighed twelve lbs. the last time I weighed him. I love cats and horses better than any other animals.

Pomona, Fla.

EMMA O.

I wonder if Emma has dictionary authority for using "weighted" instead of *weighed*. It may be a local idiom in Florida. Would it not have been singular if her "milk-white Texas pony" had appeared in picture the very next week after the Maine pony?

Working westward, we now have a letter from the Wisconsin girl who got the prize for telling about the picture of the two (?) little girls, Feb. 15. The most curious thing about it is that she lives within a few miles of the summer home of little Katharine's family, at the Yerkes Observatory on Lake Geneva. (I was wrong in saying that Katharine lived in Dorchester—it is the editor of the *Pilgrim Quarterly*, etc., who lives there.)

Very likely Marie's brother Quincy in the Philippine hospitals could make fine use of them; so could the "sisters" in Tommy's hospital at Battle Harbor, Labrador, and Mr. City Mission Waldron in Boston. But either of these cases would demand considerable expense for transportation. Have you not any children's hospitals in Nebraska?

And now come the children in the picture. This is the way I knew about them. There was a story in *The Congregationalist* last year (written by Mrs. Allbright of Dorchester) about a little group of children she heard singing at a station in the Rocky Mountains. The piece was entitled "Three in a Row," and told how sweetly the trio sang and played, mentioning especially,

God make my life a little song
That comforteth the sad,
That helpeth others to be strong,
And makes the singer glad!

Also, one about "A robin, one morning in May," and the refrain of a song, "Anywhere with Jesus." A lady in Lee, Mass., afterwards wrote *The Con-*

gregationalist that she saw and heard the same children at that mining town in the Rockies, and was much impressed by their sweet music. So I wrote them—somewhat at a venture—and sent them a membership certificate in our Corner. I have a letter now from one of them, evidently the one at the head of the group, playing on the violin.

Dear Mr. Martin: We received your letter and certificate admitting us to the Conversation Corner. Perhaps when you wrote to the B. children, you did not know how many we were. We are eight of us; ages from fourteen years to two years old. We see by your letter that you have visited the mountains, and must have gone through this place, but I don't think it had a name then, or many buildings. You mention Brownville and Bakerville. Brownville joins Silver Plume, where I live, and Bakerville, which is called Graymount now, is seven miles from Plume. We are two miles from Georgetown on the main road, but much further by railroad, on account of going over the loop. I suppose you have seen a view of the loop; if not, I will send you one. The railroad does not go farther than Silver Plume. Papa said the name of your old friend is familiar, and he is going to Georgetown soon with a run of ore, and he will inquire.

You wanted to know if the snowstorms are heavy here. We usually have lots of snow, but we have not had much this winter. Last winter was the worst that was ever experienced, as the snow was awful. Our back door was often blocked up to the top, when we got up in the morning, and the snow was level with the roof of the house in front, so that we could sleighride from the roof of our house. Our neighbors had a tunnel dug through the snow to go to their woodshed. There was a snowslide last winter, and one whole family was swept away, and another that killed four men. These snowslides are something that will never be forgotten by those who live here. There isn't any wild animals near us. Yes, travelers have to go to Gray's Peak on ponies or burros. My papa came from Wisconsin and my mamma from England.

Silver Plume, Col.

DOLORES B.

Dolores gives the names of all the children, including the two small ones who stay at home. I think the one playing the auto-harp on the ground is William. We are glad to have these new Cornerers from the Rockies, and perhaps we shall hear from them again some time. They are said to have a great musical talent, and our readers traveling on that road would better look out for them at Silver Plume. It is nearly thirty years ago since, in company with a young boy, I went through there—not on cars but by ponies. It was in October, but our ascent of Gray's Peak was through new-fallen snow, blown wildly by a high wind. But our motto was "Excelsior," and we kept on, our ponies and ourselves panting in the thin air of the high altitude. But for our experienced guide we should have perished. He had me dismount from my pony and took me to the summit for a brief look through the blinding snow towards the "western strand." He then made me walk down the mountain, instead of riding, and I was glad enough to get back to Bakerville, where the boy had been left with a kind miner.

And now I fear D. F. will call a halt, although we have not got to the end of our Western letters from Oregon, California and India.

Mr. Martin

Pertaining to Christian Nurture

A Plea for a Manual

BY REV. J. W. BUCKHAM

Protestantism, including Congregationalism, has a long and heavy account of arrearages to make up in the matter of the Christian culture of children. Bushnell, in *Christian Nurture*, gave us a true philosophy of child culture, but it has taken all these years to get that philosophy rooted and in possession of the field and to bring it to the point of fruit-bearing. That it has now reached that point the evidences are plentiful.

But there are hundreds of pastors, especially among the younger men, who are casting about for the ideal catechism, or manual, with which to supplement the work of the Sunday school and the Junior Endeavor Society. If you should ask them if it has appeared, I think they would regretfully answer, No. That verdict would not necessarily be a criticism of any of the manuals issued. In many respects they are admirable, and each has its separate excellencies. But of none of them can one say, "This is all I have been looking for." In the nature of the case the preparation of a catechism is one of the most difficult, delicate tasks which confronts the church. It calls for combined wisdom and ripe deliberation. It must be a microcosm of truth and beauty. Every word must be chosen as William Tell chose the arrow for the apple, and aimed with as great solicitude and skill.

For this reason it would appear wise and fitting that the denomination as a whole should assume the task of preparing such a catechism, and, either at the next Triennial Council or in some other way, appoint a representative and carefully chosen body, not large, to prepare and present such a catechism, to stand or fall on its own merits, as everything must needs do in our denomination. Meanwhile we may well be grateful for the manuals recently furnished us. Even when that which is perfect is come they may not be entirely done away.

Child Consecration

BY REV. G. H. BEARD

Nearly three-fifths of those that joined our Congregational churches the last ten years were not baptized in infancy. Saying nothing of the large proportion of the remaining two-fifths whose parents use the rite without any baptismal significance, nor of that less definite but in this respect more important number of children who are neither baptized nor won to church membership, it would seem to be evident that the large majority of Congregational Christian parents do not much believe in infant baptism.

In practice, at least, many of our pastors do not believe in it. They perform the service when asked to do so. But is it vitally urgent and helpful? Most would answer, I think: "We do not believe that the rite of baptism is essential to the child's salvation; and, as a symbol of regeneration, infant baptism, so-called, is necessarily so different from adult baptism as to deserve another name. We do not find baptism, as such, very valuable for infant children. It means a great deal more if received by the boy or girl of sixteen than if received by the one-year-old babe. The Scriptural warrant that has been claimed for its use in the case of infants is too doubtful to have weight."

If so, do we not greatly need a service of consecration for little children which shall be different from baptism and yet shall fill the most important function of infant baptism—the dedication by Christian parents of their children to Christ in his church? By the use of such a public service of consecration our Congregational churches could identify the children with the church from the beginning

of their lives as they are not generally identified under the present conditions. By its use we pastors could appeal without reserve to all Christian parents openly and definitely to consecrate their children to Christ. And the pastoral list of children for consecration would grow to be as important and individual a thing as the list of probable candidates for church membership.

Here is one form of covenant for parents presenting their children for consecration, which is now in use, giving great satisfaction:

Minister: Jesus said, "Suffer the little children to come unto me: forbid them not: for of such is the kingdom of God." Believing, dear friends, that the spirit of the Master who thus welcomed little children should dwell in his church, and trusting in God's promised blessing on the homes of all those that love and obey him, you now present your child for consecration to Christ and his service. In so doing you promise with God's help to lead this little one, by prayer with him and for him, by teaching and example, by attendance with him on the public services of the church, and by all other means that wisdom and love shall suggest, to a personal acceptance of Christ as his Saviour and Lord, and the life of loving usefulness that grows out of such Christian discipleship. Do you thus promise? **Parents:** I do. **Minister:** In response to the wish and promise of these Christian parents, and on behalf of this church, I consecrate this child, — — —, to Christ and the Christian life. Amen.

(In token of this act of consecration, the minister shall lay his hand on the child's head and offer prayer in his behalf.)

Other churches are using similar forms. For one, I can say that I find that the consecration of children has a more vital significance than their baptism ever had. As, the other Sunday, I laid my hand on the head of a five-year-old thoroughly boyish boy, and said, "I consecrate this child, Ernest Manning, to Christ and the Christian life," the tears stood in the little fellow's eyes, while his face grew very thoughtful, and I knew that it meant something to him, too. A mother, who brought her babe in arms, seemed to feel the same way as we spoke thoughtfully of her little one being a consecrated child. And with how much richer worth will the baptism sign of God's cleansing their lives from sin be accepted by these children when the time comes for them to declare their own purpose as Christ's disciples by uniting with the church in which father and mother long ago consecrated them?

What Men Say

The church that gives its whole energy to its own affairs and neighborhood never prospers like the church that also does something to spread the gospel abroad.—E. Benjamin Andrews.

We are not a decaying nation, we are a growing nation. Compare America with England, France, Germany or Austria, and see what nation can produce such statesmen as we have produced—Washington, Jefferson, Hamilton, Madison, Webster, Clay, Lincoln, Seward, Chase.—Rev. Dr. Lyman Abbott.

The way of the church to social efficiency does not lie through heresy trials. If it would make toward unity, its appeal must be to life, and, so far as social significance goes, the church that does not make this appeal is dead while it lives.—Prof. Shailer Matthews, in *American Journal of Sociology*, Jan., 1900.

Rouse your consciences to some kind of civic enthusiasm. I cannot well conceive of a more despicable man than one who coils out of the community the means of his living and gives a power of attorney to the lowest man in the community to do his political duty. Think of this man who has but one notion in his mind—the absorbing notion of a sponge! The juices of civic life enter into him, and if he utters them in speech they show but passivism or cynicism.—Rev. T. R. Slicer.

Mellin's Food

MELLIN'S FOOD is soluble. The advantage of solubility is that a soluble substance mixed in a liquid like milk is much more thoroughly incorporated with it than is possible with an insoluble substance.

With Mellin's Food, when it is mixed with milk, as it always should be, every drop of milk and every particle of casein in that milk contains its proportion of Mellin's Food. Now then, Mellin's Food being very easy of digestion, and at the same time acting as a stimulant for the secretions of the stomach, actually assists in the digestion of the milk. This is the explanation of the fact that babies can take Mellin's Food and milk who cannot take milk alone.

I am sending you a picture of our baby Gertrude E. Landy, taken at the age of three months. When she was four weeks old I was obliged to give her artificial food. I tried milk and other things, but nothing seemed to agree with her until I tried Mellin's Food with her milk, and I do not have any more trouble. At birth she weighed six pounds, now at four months she weighs thirteen pounds, and every one remarks what a bright, healthy baby she is. I can heartily recommend Mellin's Food.

Mrs. F. F. LANDY,
Barker, N. Y.

We have used Mellin's Food for many years; in fact, it saved the lives of two of our children, and has always given the best of satisfaction and the happiest results. Our physician recommends and rates it above all other infant foods.

CHARLES S. MARSH,
Maple Glen, Penn.

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Literature

A Famous Teacher's Letters

The late master of Balliol College, Oxford, Dr. Benjamin Jowett, was a leading educator of his time and was eminent as a thinker in other lines than that of his profession. He was a recognized power in England. The present volume of his *Letters*,* edited by Dr. Evelyn Abbott, supplements his *Life and Letters*, published two years ago. It contains correspondence not easily included in the earlier volumes yet believed worth preserving, and some more public papers. They possess great interest. Yet they do not altogether raise the writer in the reader's estimation. They deal too much in prophecy. They exhibit him truly, as a shrewd, genial, large-minded man, but it is a severe strain for any one's reputation to have his forecasts of ecclesiastical and political events compared twenty years or more afterwards with the course of history during the interval. Too many things which Dr. Jowett thought would happen have failed to occur, and his good sense and kindness do not sufficiently neutralize the impression of his want of foresight. The letters also lack the personal element in some degree. That is, the subjects which they discuss are chiefly general. This prevents gossip and superficiality, but causes some diminution of interest.

They are divided into sections bearing upon Church Reform, Education, Imperial Politics and Indian Affairs, and a number are miscellaneous with a few pages of notes and sayings added. The letters which deal with church reforms seem the most valuable. The author foretold the coming of disestablishment, but did not anticipate it speedily. It is gratifying to observe the earnestness with which Mr. Jowett always advocated the abolition of religious tests and the fair treatment of English Nonconformists. He spoke out manfully in their behalf when it must have cost something of an effort. For example, in 1873 he wrote as follows:

The quarrel with the Dissenters about education is incurable, and they are the best organized portion of the Liberal party. In this matter I sympathize with the Dissenters. It cannot be right, in addition to imposing upon them an established Church, to take from them four fifths of the education of the country [p. 72].

In view of the present prominence of Lord Salisbury the following, written in 1878, is of interest:

Lord Salisbury has a great opportunity if his imagination can be fired, and he can at the same time be kept prudent and consistent. Notwithstanding his bulk and size he is really as much under the influence of public opinion as Lord Derby. But he can still produce a great effect by judicious words addressed to England and to Europe. I was struck in reading Lecky's account of Lord Chatham . . . that with all his failings he had idealized the politics of the nation. This is what Lord S. might do for foreign politics: get people to take higher views of them—pluck the flower "safety" out of the "nettle" danger—make the country understand its own place in Europe. This might be done by an imaginative and eloquent statesman, but I doubt whether he has in him the idealism which is required. Idealism, like humanitarianism, is a tremendous power in politics if people only know how to use it [p. 98].

Again he says of Lord Salisbury:

Salisbury is a man of great ability and, perhaps, even genius, but impulsive, forgetting one day what he did the day before and imprudent to the last degree without being aware of his imprudence; he will settle off his own bat things of which he knows nothing and is very reckless of consequences [p. 100].

Of Lord Beaconsfield he said:

Whatever his faults are, and they are very great, he is not weak and does not mind what is said about him. The public heartily enjoyed that passage in his speech, "that he thought there were few greater charms in a statesman's life than not to make speeches and write letters." Dizzy is a curious combination of the Archpriest of Humbug and a great man [p. 94].

He describes his own political position in these words:

I try to keep myself as much a Liberal as possible, for I really am a Liberal in home politics, church, education and free trade. But I cannot help feeling that the Liberals by their violence and exaggeration have done great harm.

Some of his short sayings are delightfully epigrammatic and full of sound sense. For instance, in regard to church extension he once remarked: "If a few persons would busy themselves in the neighborhood of Bethnal Green without looking for preferment—that, and not more churches is what we want."

First Principles in Politics

One reads this book,* by W. S. Lilly, with mingled seriousness and amusement. Seriousness, because of the gravity of the theme and the commendable earnestness and thoughtfulness of the author; amusement because of his manner, which is as if he held you by the buttonhole, and also because of his cock-sureness on many points. The summary of argument, occupying fifty pages, although needlessly elaborate, is in principle highly to be commended. The treatise deals with the foundation of the state, its origin, functions, mechanism and sanction. With the main current of his thought few enlightened thinkers will disagree, but as to some minor positions there will be dispute. A too frequent underlying fallacy is that the common people cannot be trusted, being too ignorant, too prejudiced, and unlikely ever to be sufficiently enlightened. That there is evidence seeming to support this position is undeniable. But a more careful study of political history in Great Britain and the United States would have revealed a gradual, although of course a slow, progress in the right direction among the common people, which is full of promise and worthy of account.

Mr. Lilly also takes for gospel some utterances which in large part are out of date. He quotes Professor Bryce in sharp condemnation of conditions in the United States without being aware that, if they ever were as true as Mr. Bryce supposed, which we deny, they are no longer as true as they were when Mr. Bryce first wrote them. For example, that the United States Senate is wholly composed of venal, corrupt men of unworthy ambitions and generally unscrupulous character is not true. Not even Mr. Bryce is omniscient, and, if he failed to qualify the statement which Mr. Lilly quotes, as to which we do not remember, so candid a critic certainly would qualify it today. The author believes that monarchy is the one truly natural form of government. But he fails to show that this fact has been much of a benefit to monarchs in the course of history. In discussing the function of the state he insists that the claim that the education of children is the immediate concern of the state is monstrous, but at once goes on to insist that the state may, and ought, to require its subjects to be so educated as to realize their responsibilities, and that, if a father will not, or cannot, secure this result, the state is warranted in interfering directly or indirectly to supply his default. Here he seems to contradict his earlier claim.

In regard to the state and religion his loyalty to religion is commendable, but he is guilty of surprising blindness or he could not deny that "any real right, whether of the body politic or of the individual, suffers from

the Established Church." Let him inquire of any intelligent Nonconformist in whose testimony on any other subject he would have confidence. He has no faith in socialism, and regards it as "fatal to those rights and privileges which are summed up in the word 'liberty.'" Yet many of his positions are not only thoroughly sound, but admirably advocated. His book is breezy and readable, animated by a high ethical purpose and offering useful suggestions upon many practical points. All is well concluded with a glowing intimation that the whole social problem never can be rightly treated without belief in the divine law of righteousness expressed in the teaching of Christ concerning poverty and riches.

Religious

Dr. T. K. Cheyne's little volume on *The Christian Use of the Psalms* pleads for a decided modification of the congregational practice in reference to its subject, claiming that the Psalms which form a part of the English service are used, to some degree, unintelligently, and that more care should be taken to select proper Psalms and to use them only when their significance is appropriate. The example of the Episcopal Church in America is commended as pointing in the right direction. The book is chiefly a study and interpretation of the different Psalms introduced into the Anglican Prayer Book, the true interpretation of each being suggested, and its value or lack of value for the use proposed. The author is the representative of the advanced, but not extravagant, school of higher criticism and exhibits a reverent and practical spirit. [E. P. Dutton & Co. \$2.00.]

Prof. C. R. Henderson has edited Dr. Thomas Chalmers's volume, *The Christian and Civic Economy of Large Towns*. The author's text has been carefully reproduced, necessary omissions being indicated, and the introduction, which is elaborate and critical, controverts some of the views of Dr. Chalmers, and points out such of his teachings as have contemporary interest and value. It would be remarkable if the experience of social students and reformers since Chalmers's day had not outgrown some of his ideas, but his volume contains much of permanent value and this edition is a useful publication, especially in view of Professor Henderson's enlightening comments. [Scribners. \$1.25.]

Two more volumes of the Cambridge Bible for Schools and Colleges are *Chronicles*, edited by Dr. W. E. Barnes, and *Proverbs*, edited by Archdeacon T. T. Perowne. The characteristics of these productions, a number of the volumes of which we have noticed before, need no further mention. [Macmillan Co. \$1.00 and 75 cents.]

Two new volumes of sermons are at hand. One is *Leaves from the Tree of Life*, by Dr. Alexander MacLaren. They represent the familiar freshness and force of the author's thought, and his pertinent and earnest manner of utterance. Possibly they reveal a certain added maturity of faith and a little more of the mastery of method than his earlier works. [E. P. Dutton & Co. \$1.50.]

The other is *Gleanings in Holy Fields*, by Dr. Hugh Macmillan. These discourses appear to be based on a visit to the Holy Land, or at any rate on careful study of that region, and convey the impressions and lessons of such an experience. They are rich in interest and helpful suggestion. [Macmillan Co. \$1.50.]

Biographical

The F. H. Revell Co. has published a pleasant little account of *Mary Reed, Missionary to the Lepers*, by John Jackson. Rev. F. B. Meyer furnishes the introduction. Miss Reed is a native of Ohio, and in early life was a teacher. She became specially interested in the lepers in India in the neighborhood of Cawnpore, although not then devoting herself to their needs. But during a visit to her na-

* D. Appleton & Co. \$5.00.

* G. P. Putnam's Sons. \$2.50.

tive land, she found herself afflicted with symptoms of leprosy. Regarding this fact as a divine intimation that her mission henceforth was to serve them, she returned to India and gave herself to work among them, and has been of greatly appreciated use. A singular fact is that, when this book was completed, she was in improved health and many friends regard the delay of the disease to run its usual course in her case as an answer to prayer. She now has charge of one of the finest leper asylums in the world and is an example of heroism and self sacrifice rarely equaled. This history of her modest but noble career is told simply and successfully and cannot fail to do good. [75 cents.]

The Life of Elizabeth Pease Nichol has been written by Anna M. Stoddard. Mrs. Nichol was an English woman of Quaker ancestry and training, conspicuous for interest in emancipation, justice towards the oppressed, sympathy for the poor and general philanthropic and Christian service. She became the wife of Prof. J. P. Nichol, professor of astronomy at Glasgow, and numbered some well-known Americans among her friends. Her life was exceptionally useful and its story is well told here, and will encourage others to imitate her noble qualities and services. [E. P. Dutton & Co. \$2.00.]

A new volume in the series *Heroes of the Nations* is *Bismarck*, by J. W. Headlam. It is a pleasure to read so excellent a book. The author exhibits unusual impartiality, and shows himself a keen student and critic of political history. He deals less with the personality of his subject than with his official career, and the reader sees Bismarck as the dominating force in Prussia and finally in the German empire, of which he chiefly was the creator. Details are given in regard to many important episodes with considerable plainness, and the author is especially skillful in balancing the reasons which contributed toward shaping the statesman's actions. He shows with great clearness how Bismarck brought about the Franco-Prussian war, for example, yet he acquits Bismarck fully of fondness for war and of essentially unrighteous ambition. The reader lays down the book feeling that he has been shown the actual man in his public life with a rare degree of success. It is one of the best of its excellent series. [G. P. Putnam's Sons. \$1.50.]

Miscellaneous

Mr. Lindsay Swift's sketch of *Brook Farm, Its Members, Supporters and Visitors*, is a fresh treatment of a somewhat hackneyed subject. It deals chiefly with the personal side of the experiment, emphasizing the individuality of the different members of the community. It brings out well their characteristics, with a friendly but by no means uncritical frankness, blending gravity and humor successfully, and drawing a clear, vivid picture of the little community and its social life. Evidently the author has a keen sense of humor, which he has successfully restrained so far as necessary. His book is very readable and is likely to remain an authority on the subject. [Macmillan. \$1.25.]

The student of English literature will find two new books stimulating. One is Mr. F. L. Pattee's *The Foundations of English Literature*. It deals with origins and only follows development up to the assumption of permanent form. Emphasis is put upon the influence of environment upon literature and the effect of the insular situation of the nation upon the character of its thinking and writing. Avoiding superfluous details, a clear and impressive history of the growth of the literature of the English people is supplied, the study culminating with the age of Milton. It is sympathetic, comprehensive, temperate and enlightening. [Silver, Burdett & Co. \$1.50.]

The other volume is *The Makers of Modern Prose*, by W. J. Dawson. It is the second in his series. He has now republished the first, dealing with the great poets, and is to

follow the present work with a third, *The Makers of Modern Fiction*. In his estimate modern prose owes its characteristics to Johnson, Goldsmith, Burke, Macaulay, DeQuincey, Lamb, Carlyle, Emerson, Ruskin, Newman and a few others. He has supplied personal sketches of each, with critical comments on their writings, in a discriminating form. [Whittaker. \$2.00.]

The bee, its work and its place in literature are considered by Margaret W. Morley in *The Honey Makers*. The first part deals with the bee as a living creature, its structure, habits and services. The second has to do with the literature and history of the bee among Hindus, Egyptians, Greeks, Italians and others. One chapter treats of curious modern customs and beliefs and another of modern bee culture. [McClurg. \$1.50.]

Who's Who for 1900 is the annual number of an English publication which contains short biographical notices of prominent Englishmen of our time. Of course, some are omitted who should be mentioned, and some notices of those included are unsatisfactory. Nevertheless, the book will do good service. [Macmillan Co. \$1.75.]

Notes

A literary comment by the late Mr. Ruskin was the following: "For pure, dull, virtueless, stupid, deadly poison, read Victor Hugo!"

Rev. T. A. Turner, of Chillicothe, O., lately chaplain of the 15th regiment of Minnesota volunteers, has published a history of the regiment, including some comment upon the condition of military camps during our war with Spain.

Miss Mary Johnston's story, *To Have and to Hold*, is reported to have increased the circulation of *The Atlantic* 50,000 copies while it was coming out serially, and as many copies of the book were ordered in advance of its publication.

The life of Christ has irresistible attraction for new biographers, as well as for those who are contented with the composite picture of the four gospels. John Watson's *Life of Christ*, now running in *McClure's Magazine*, is being read with avidity by many, and now it is announced that Rev. Dr. Gunsaulus of Chicago is about to publish a life of Christ, under the title, *The Man of Galilee*.

Mrs. Rufus Griswold, of Bangor, Me., has given the Boston Public Library a valuable collection of about 1,200 manuscript letters: written between 1830 and 1870, and gathered by her husband, including some by Edgar A. Poe and others about him, twenty-three by Whittier and two by Henry Clay. Col. T. W. Higginson also has given the library 207 letters, written between 1858 and 1860, by John Brown, Wendell Phillips, Theodore Parker, and others. From Augustus Hemenway also have been received photographic negatives of Lord Bacon's *Commonplace Book*, preserved in the British Museum. There are seventy-one plates including the entire work, almost the whole of which is in Bacon's handwriting. They are to be electrotyped and printed.

The New Books

RELIGIOUS AND THEOLOGICAL

- THE SPECIAL CHARACTERISTICS OF THE FOUR GOSPELS.* By H. M. Luckock, D. D. pp. 278. Longmans, Green & Co. \$1.75.
THE SABBATH TRANSFERRED. By Rev. J. D. Parker, Ph. D. pp. 151. J. D. Parker & Co. E. Orange, N. J. \$1.25.
THE BETTER TESTAMENT. By W. G. Schell. pp. 420. Gospel Trumpet Pub. Co. \$1.00.
 An argument for the possibility of the perfect holiness of the Christian in this life. It is thoughtful and reverent but not always acutely scholarly. Its concession that holy believers sometimes do wrong inadvertently weakens its claim.
SERMON SEEDS. By Rev. G. B. F. Hallock. pp. 194. F. J. Boyer. Reading, Pa. 60 cents.
 Contains plans of over thirty sermons. They

are good but not striking. Live ministers will not use such a book. Others should not. *A BOOK OF FAMILY WORSHIP.* Edited by W. R. Nicoll, LL. D. pp. 370. Dodd, Mead & Co. \$1.75.

It offers a selection of Scripture and a prayer for each day of a year. There is considerable difference in the merits of the prayers, but the volume will be helpful in maintaining the practice of family devotions, especially as the better prayers can be used more than once.

BIOGRAPHICAL

- THE FIRST AMERICAN.* By Lella Herbert. pp. 140. Harper & Bros. \$2.00.
FIVE GREAT OXFORD LEADERS. By Rev. A. B. Donaldson. pp. 390. Macmillan Co. \$1.75.
LAMB AND HAZLITT. Edited by W. C. Hazlitt. pp. 161. Dodd, Mead & Co. \$1.25.
CHARLES KINGSLEY. By C. W. Stubbs, D. D. pp. 199. H. S. Stone & Co. \$1.25.
JOHN RUSKIN. By M. H. Spielman. pp. 225. J. B. Lippincott Co. \$2.00.
TWELVE NOTABLE GOOD WOMEN OF THE NINETEENTH CENT. By Rosa N. Carey. pp. 380. E. P. Dutton & Co. \$2.00.
Queen Victoria, Florence Nightingale, Elizabeth Fry, the Baroness Burdett-Coutts, Sister Dora, Grace Darling, Lady Henry Somerset, Miss Havergal, and others, are described appreciatively and entertainingly. Their portraits are supplied. An interesting book for the young girls.

FICTION

- THE SEEKERS.* By Stanley Waterloo. pp. 257. H. S. Stone & Co. \$1.25.
SHE WALKS IN BEAUTY. By Katharine Tynan. pp. 310. A. C. McClurg & Co. \$1.50.
ONE YEARD. By Dorothea Gerard. pp. 309. Dodd, Mead & Co. \$1.25.
THE HOUSE OF STRANGE SECRETS. By A. E. Bayly. pp. 261. E. P. Dutton & Co. \$1.25.
 A story of mysterious crime and its explanation. It is rather crude in plan but vigorously written.
CAPTAIN DIEPPE. By Anthony Hope. pp. 223. Doubleday & McClure Co. 50 cents.
 A short and characteristically dramatic story, full of incident and adventure, but hardly equal to the author's best work hitherto.
THE LOVE OF PARSON LORD. By Mary E. Wilkins. pp. 233. Harper & Bros. \$1.25.

POETICAL

- SWORD AND CROSS.* By C. E. Banks. pp. 269. Rand, McNally & Co.
SONGS FOR COLUMBIA'S HEROES. By Clarence Hawkes. pp. 87. New England Pub. Co. \$1.50.
SONGS OF ALL LANDS. By W. S. B. Mathews. pp. 157. American Book Co.

EDUCATIONAL

- THE CHRIST OF CYNEWULF.* Edited by A. S. Cook. pp. 294. Ginn & Co. \$1.65.
THE PRACTICAL SPELLER—ADVANCED. By W. C. Jacobs, Ph. D. pp. 132. Ginn & Co.
 Judiciously planned—so as to follow the natural growth of the pupil's knowledge and language—and printed tastefully.

REPRINTS AND NEW EDITIONS

- THE PRINCESS AND OTHER POEMS.* By Alfred, Lord Tennyson. pp. 301. Macmillan Co. 50 cents.
THE EARLIER MONOLOGUES OF ROBERT BROWNING. pp. 290. Macmillan Co. 50 cents.
 These are two new volumes of the compact and charming Temple Classics series.
LE MORT D'ARTHUR. By Sir Thomas Malory. Two vols. pp. 439, 531. Macmillan Co. Each \$1.50.
 Based upon Caxton's text as represented in Dr. H. O. Sommer's page for page reprint in 1889. In some cases obsolete words have been restored. A fine library edition. A handsome and in every way admirable reprint of this famous classic, the last important book written before the introduction of printing into England.

MISCELLANEOUS

- WHAT IS THOUGHT?* By J. H. Stirling. pp. 423. Charles Scribner's Sons. \$3.75.
INSTITUTES OF MORAL PHILOSOPHY. By L. B. Teft, D. D. pp. 372. Am. Baptist Pub. Society. \$1.50.
THE CRIMINAL. By August D. Shms. pp. 402. Macmillan Co. \$2.00.
TRUSTS ON COMPETITION. By A. B. Nettleton. pp. 304. Leos Pub. Co. \$1.00.
RENAISSANCE AND MODERN ART. By W. H. Goodyear. pp. 310. Macmillan Co. \$1.00.
PSYCHIASIS, HEALING THROUGH THE SOUL. By C. H. Mann. pp. 157. Mass. New Church Union. Boston. 35 cents.

PAPER COVERS

- DOORSTEP ACQUAINTANCE AND OTHER SKETCHES.* By W. D. Howells. pp. 92. 15 cents. Houghton, Mifflin & Co. Boston.
OLD SOUTH LEAFLETS: Old South Work. By E. D. Mead. The Rights of War and Peace. By Hugo Grotius.—BUREAU OF STATISTICS OF LABOR. Boston. February Bulletin.

Weights become wings when they are carried for those in deeper need.—Dr. A. H. Bradford.

The Congregationalist's Indian Famine Relief Fund

Cheering, indeed, is the total for the present week, inasmuch as it reveals a substantial addition to the thousands of dollars already received. It goes to show that the sources of generosity have by no means been exhausted as yet. One of the \$50 acknowledged below comes from a man who had previously given an equal amount, but who felt that the increasing need in the field demanded a second gift on his part. We trust there will be many others like-minded. Another letter containing \$4 contributed by nine people says, "This money was mostly collected by a nine-year-old boy, who earned twenty-five cents by so doing and then put his twenty-five cents with the rest to help India's poor." Send all contributions to *F. H. Wiggin, treasurer American Board, 14 Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

"I Was An Hungered"

BY SARAH E. LOCKE

O Christ, our Master and our Lord!
That hearts may open to the cry,
The famished cry from India's shores
Whose echoes reach thy throne on high,
May we our Lord an hungered see,
And gladly bring our loaves to thee.

Take thou our loaves, O blessed Lord,
And multiply them at thy will,
What though they feed the multitude—
Thine own we know they will be still—
Our best, O Lord, we bring to thee,
While thine, in India's need, we see!
Haverhill, N. H.

Save the Deserted Children

BY REV. JUSTIN E. ABBOTT

The responsibility that will soon fall very heavily on missionaries in India is the problem of deserted children. The government of Bombay has directed that a careful record should be kept of all deserted children under twelve years of age, so that they may be committed to the care of some institution or trustworthy private persons by whom they will be honestly brought up. The real meaning of this is clear. In the first place the Hindus have no institution for taking care of such children, and such philanthropy is not in their line. In the second place, both from poverty and indifference, private families will not take such children. There are always ready human monsters to take the girls to be brought up to an immoral life, but the government

will not knowingly, at any rate, give them to such.

The meaning, therefore, is simply this, that these deserted children can be saved from their physical sufferings and be brought up in the Christian life, if there is only the money to care for them. There will be thousands of such children, who in Christian schools might have the best Christian education, and help greatly to the strength of the church in India. Today they are living skeletons, but cared for and nourished into life they will be as happy boys and girls as are to be found in any land, and splendid material for a worthy manhood and womanhood. This is a grand opportunity for wealthy men and women to take the permanent support of a certain number of children, for say five or ten years, until they have reached manhood and womanhood, and are equipped for a useful life.

The cost is trifling—one dollar a month in some schools, two dollars in others. It will be a noble use of money to save such children, and a grander privilege it would be hard to find. It is too early in the history of the famine to form anything but a general estimate of the number of children likely to be orphaned and deserted. In the famine three years ago missionaries assumed the care of 10,000 children, and many more might have been saved had they possessed the means. As a rough estimate, I think it may be safely said that in the sphere of the Marathi Mission of the American Board alone 1,000 children will be rendered dependent and could be taken and educated for the good of India and the Indian church. Those who are seeking for an investment that will yield a heavy interest in the good of humanity will find in this object what they want.

A Query

The British Government has done a great deal to relieve the famine sufferers in India. But why do not the people in Great Britain make contributions as well as Americans?

The contributions in Great Britain to the India Famine Fund amounted to about \$500,000 March 1. This is in addition to the work of the government, which at that time was furnishing assistance to 3,913,000 persons. The Mansion House fund for the relief of sufferers from the Transvaal war by the same time had risen to over \$3,500,000.

What Specific Amounts Will Do

Five cents will save a life for a day.
One dollar will feed twenty men, women and children for a day.

Five dollars will save a person's life until the rain comes in July and the famine pressure is relieved.

Ten dollars will feed 200 persons for a day or will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets needed for protection against the cold.

Fifty dollars will rescue from starvation and support fifty children for a month.

One hundred dollars will dig a well that will insure bountiful crops on several acres of land and secure many families against future famines; or the same amount will equip a cheap grain shop that would lower the market rate in a circle of many villages.

Cong. Ch. & S. S., Correll, Minn., \$ 5.
Member of Plymouth Ch., Framingham, 5.
Francis F. Parkin, Ogdensburg, N. Y., 5.
Friends, La Crosse, Wis., 5.
Rev. Thos. K. Allen, La Crescent, Minn., 5.
Friend, Guttenburg, N. J., 5.
Through W. B. M. C., 2.
Mr. and Mrs. E. L. Warren, 2.
Students, Yale Divinity School, New Haven, Ct., 42.18
R. E. Short, Berea, Ky., 100.
M. H. A., Hartford, Ct., 25.
Friends, Middleboro, 2.
Two Sisters, Mantua, O., 2.
Friend, Palmer, 5.
Mrs. Woods & Daughter, Worcester, 5.
Elesco, Los Angeles, Cal., 5.
C. B. Goodwin, Mason, N. H., 3.
Mrs. C. E. Richardson & E. Billerica, 10.
A Sympathizer, Lynn, 50.
Mrs. Emily M. Seymour, Portland, Me., 5.
John Robb, Washington, D. C., 10.
Mrs. J. V. P. Marks, Maitland, Fla., 5.
Kingsmill Marra, 5.
Miss H. W. E. Oberlin, O., 5.
Mrs. F. B. E. & Miss C. B. E. Oberlin, O., 5.
G. T. Wilson, Ohio, Mo., 2.
E. A. Wilson, 2.
M. A. Locke, 2.
S. F. D., Waterbury, Vt., 2.
J. Edw. Santa, Cortland, N. Y., 2.
H. W. Brainard, Hartford, Ct., 1.
Gertrude L. H. Foulkner, Vt., 1.
W. A. L., Lyndonville, Vt., 1.
G. A. Whitney, Thayer, Mo., 1.
—, Spencer, Io., 1.
C. E. S., Chinese S. S., First Cong. Ch., Chicago, Ill., 4.
Mr. & Mrs. W. J. Chase, Belmont, Io., 2.
R. H. A., Collected by Allen Peabody, Worcester, 1.21
A. M. W., Meriden, Ct., 1.
Gordon Cutter Poole, E. Weymouth, 2.
Cong. Ch., Add'l, Wellesley, 7.
Mr. & Mrs. Joshua Moody, Warren, 10.
Rev. H. M. Perkins, Union, Me., 1.
Rev. & Mrs. E. P. K., Portsmouth, N. H., 5.
Friend, Portsmouth, N. H., 1.
Friend, 2.
Mr. Harrison, Portsmouth, N. H., 1.
Friend "H.", 1.
Third Cong. Ch., Alstead, N. H., 5.25

C. E. Sec., of Bethany Cong. Ch., Montpelier, Vt., \$10.
Clara Robbins, Boston, 5.
Friend, Wakefield, 2.
Mrs. Ann E. Whitton, San José, Cal., 2.
Dudley, Wassa, 1.
Second Cong. S. S., Add'l, Oberlin, O., 2.
A Symptizer, Morgan Park, Ill., 1.
—, Clinton, 1.
Cong. Ch., W. Medford, 17.
Friend, 5.
Eleanor, Maurice and Evelyn, 1.
Charlotte A. Nickels, Bakersfield, Vt., 1.
Mrs. J. W. Bowles, Woods Hole, 1.
Mrs. L. J. G., Pepperill, 1.
Mr. H. H., 1.
E. B., Middletown, 1.
Mrs. Mary J. Richardson, Boston, 5.
Boylston Cong. Ch., Jamaica Plain, 1.
Mrs. C. Humphrey, Yarmouth, Me., 3.
A. J. E., Yarmouth, Me., 1.
A Few Friends, Cong. Ch., Portland, Me., 5.
Mrs. S. R. D., Providence, R. I., 20.
L. H. Hallock, Plymouth Ch., Minneapolis, Minn., 50.
Taconic School, Lakeville, Ct., 12.
Cong. Ch., Woman's Miss. Soc., Peoria, Ill., 5.
M. L. L., Boston, 10.
Highland Cong. Ch., Add'l, Roxbury, 10.
Jun. C. E. Soc., Third Cong. Ch., Chelsea, 1.
Fourth Cong. Ch., San Francisco, Cal., 13.40
Cong. S. S., Saratoga, N. Y., 25.
D. G. MacVicar, Montclair, N. J., 25.
Rev. Geo. W. Woods, Genesee, N. Y., 5.
H. E. S., Washington, D. C., 2.
George B. Perry, North Adams, 5.
Ernestine L. Libby, Portland, Me., 25.
Matilda King, Gosport, Io., 1.
Mrs. F. E. Porter's S. S. class, Add'l, 1.
Cong. Ch., Add'l, Newington, Ct., 2.
Cong. Ch., Green's Farms, Ct., 10.
Friend, Methuen, 1.
Union Circle, Embden, Me., 10.25
Mrs. F. Gorman, Pasadena, Cal., 5.
M. A. R., Somersworth, N. H., 2.
O. E. Soc., New Braintree, 25.
Mrs. W. A., Winchester, N. H., 5.
Trinity Cong. S. S., Gloucester, 21.50
Friends, thro' Dr. A. F. Schauffer, New York, 56.50
Cong. Ch., Add'l, Burlington, Io., 14.
Friend of Missions, First Church, Tacoma, Wn., 20.
Rev. H. J. Kilbourn and family, Bradford, Vt., 3.

Good Will Ten, King's Daughters, Middleboro, 55.
Three Friends, Grafton, 5.
S. H. Sever, Putnam, Ct., 15.
Ministering Children's League, Central Ch., Providence, 30.
First Cong. Ch., Great Barrington, 4.50
Friend, Concord, N. H., 32.50
Friend, Watertown, 5.
Mrs. M. A. Miss S. S. Goldthwaite, Saxonville, 2.
H. T. Eden, San Francisco, Cal., 1.50
Mrs. G. Findley, San Francisco, Cal., 1.50
T. W. White, Newcastle, N. H., 1.
Woburn, Mass., 2.
Cong. Ch., Torrington, Ct., 1.
Old South Ch., Boston, 594.06
Friend, 5.
Phillips Ch., Add'l, Exeter, N. H., 1.
O. M., Salem, 17.15
Linebrook Cong. Ch., Ipswich, 2.
Friend, Palmer, 2.
A. F. H., Hampton Falls, N. H., 1.
Lawrence St. Cong. Ch., Lawrence, 55.50
Friend in Second Ch., Dorchester, 2.
Prospect Hill Ch., Somerville, 33.65
Mrs. W. W. Fiske, Philadelphia, Pa., 2.
Robert S. Fiske, 1.
Donald E. Fiske, 1.
Seymour Fiske, 1.
Fieda Fiske, 1.
Cong. Ch., Auburndale, 30.
Mrs. H. D. Eastman, Framingham, 3.
Mrs. J. F. French, N. Hampton, N. H., 5.
Friend, Seneca Falls, N. Y., 1.
George A. Nelson, E. Barnet, Vt., 25.
S. B. S. & M. S. N., Montreal, P. Q., 2.
Friend, Boulder, Col., 3.
O. E. Soc., Maynard, 7.
W. C. L., 2.
Friend, Dalton, 100.
I. S. C. & A. M. H., Brattleboro, Vt., 2.
Friends, Littleton, N. H., 2.25
Cong. Ch., Southwick, 5.
Mrs. E. C. Whitteley, Middletown, Ct., 1.
Mrs. G. W. Wilson, Middletown, Ct., 1.
Kindergarten Dept. of S. S., Hartford, Vt., 1.
F. G. V., West Tisbury, 1.
I. S. C. & A. M. H., Groveland, 1.
A. S. B., Northampton, 10.
George E. Davis, De Land, Fla., 10.
S. R. Merrick and Daughter, Lancaster, 6.
Mr. Beach, Montclair, N. J., 10.
Roderic Beach, Montclair, N. J., 1.
C. S. Nash, Oakland, Cal., 1.
First Cong. Ch., Evanston, Ill., 25.49

S. E. Hulbert, First Cong. Ch., Evanston, Ill., \$5.
Mission Band, First Cong. Ch., Evanston, Ill., .50
Miss Kedzie's S. S. Class, First Cong. Ch., Evanston, Ill., 3.55
Two Friends, Auburn, 1.
Wolcott Perkins, 24, New York city, 1.
In His Name, Hubbardston, Vt., 2.
Coil. by Dorothea May Moore, Providence, R. I., 56.50
Friend, Andover, 2.
Prim. Dept., Union S. S., Marlboro, 6.
Friend, Moravia, N. Y., 104.75
Five Classes, Lawrence St. S. S., Lawrence, 25.
First Cong. S. S., Middletown, N. Y., 15.
Cong. Ch., Add'l, Hatfield, 2.
Friends, Norridgewood, Me., 2.
Mrs. M. C. Seaver, Concord, N. H., 5.
L. B. Kelly, Concord, N. H., 2.
First Cong. S. S., Winchester, 50.
Jun. C. E. Soc., East Concord, N. H., 3.
Friend, Ann Arbor, Mich., 18.
Inasmuch, Taunton, 1.
Mrs. G. T. Fetter, Boston, 2.
A Mother & Daughter, Guilford, Ct., 2.
Cong. Ch., Lincoln, 25.
Daniel Wadsworth, Manchester Green, Ct., 5.
O. E. Soc., Mason, N. H., 15.
A. T. B., 15.
Miss Cochran's S. S. Class, South Ch., Concord, N. H., 5.
Miss C. Delano and Class, 10.
M. P. Thomas, Schoolcraft, Mich., 35.
D. N. & D. L. Clarke, Milford, Ct., 5.
Mrs. D. N. Clarke, 2.
Cong. S. S., Norwood, 8.18
King's Daughters, Cong. Ch., Norwood, 5.
Cong. S. S., Cambridge, Vt., .35
O. E. Soc., 3.30
Friend, Newport, Vt., 1.
Cong. Ch., Plymouth, 13.25
Friend, Franconstown, N. H., 7.
O. E. Soc., Colebrook, N. H., 2.25
Friends, 3.56
Friend, Gladys Hall, Northampton, 5.
Mrs. G. W. Coburn, Boston, 25.
Mrs. S. W. R., Meredith, N. H., 50.
People's S. S., Greendale, 5.
Mrs. S. B. E., St. Johnsbury, Vt., 2.
Mrs. Edw. F. Drew, Keene, N. H., 5.
Kimball Circle, King's Daughters, Concord, N. H., 5.
Mrs. C. D. Wheelock, Cleveland, O., 1.
Mrs. Seger, Kamma, O., 1.
Mrs. Matvey, 1.
Rev. R. Stapleton, Kamma, 1.

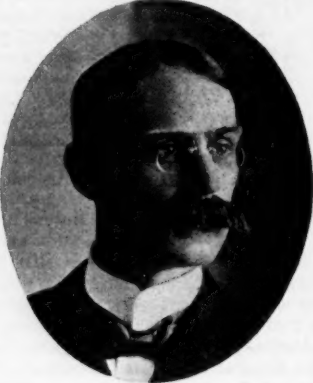
[For prayer meeting editorial, see page 368]

Life and Work of the Churches

We continue to hear from our readers East and West expressions of satisfaction with the recent changes and improvements in this department. Here is one of a number of letters of approval: "Many of your readers, I am sure, hailed with pleasure your editorial, *Church News*, not *Church Gossip*, as well as the accordant change of plan which has shown itself for several weeks past regarding such matters. There have been times when the reading of our denominational paper, with its ministerial boasting and ministerial flattery, has not been exactly a means of grace to brethren not yet purged of the evil spirits of envy and cynicism; but these times seem coming to an end. The new arrangements bid fair to be dignified, orderly, skillful, stimulating, with as little evil in them as possible. Thanks to you for them."

Newton's New Pastor

Rev. H. E. Oxnard, who began pastoral service with the North Evangelical Church, Newton, Mass., March 1, is a native of Portland and a son of State Street Church. He graduated from Harvard in 1886, and from its Law School in 1889. While practicing law in



REV. HENRY E. OXNARD

Boston, he became interested in church work in Malden under the late Professor Pease and decided to study for the ministry. Graduating from Andover in 1894, he then worked as a member of the "Maine Band" at North New Portland, where he was ordained in 1894. A year later he was called by Riverside Church, Lawrence, Mass., and installed pastor in 1896. This church has prospered under Mr. Oxnard's earnest pastorate, its buildings have been enlarged and beautified, its Sunday school and C. E. Society increased, and a natural, healthy Christian life promoted.

Newburyport and Thereabouts

The religious life of a locality is easily depressed, but it doubtless responds in reality, although not as visibly, to every effort of earnest souls to elevate and quicken it. Union meetings have characterized the life among the churches in Rowley and in Newburyport, Mass., uniting all denominations that could possibly work together. The Baptist and Congregational churches have alternated in Rowley for weeks in almost continual nightly services. The ten churches in Newburyport that came together began by appointing thirty neighborhood prayer meetings at houses favorably located all over the city. These were conducted for two weeks, then the pastors met and "cast lots" to determine where each should preach on the following Sunday, effecting a general exchange, which made a marked impression upon all who heard of it, not so much because of the sermons preached, as because of the fact that churches and ministers would agree to such an arrangement. It savored of unity and mutual confidence.

Following this for four weeks came union meetings each Tuesday and Thursday night, in two or three churches each week, until the entire city was covered. The pastors again drew lots to determine to which church they should go each evening, and the people went to the nearest place. While the results are not manifest in conversions, and although the numbers at the services were not large, the impression made has become a part of the spiritual stock of the community, and a higher tone of spiritual effort, with a more sym-

thetic relation between the churches, must result. The main object was to deepen Christian experience and awaken Christian purpose. Those who attended the meetings found what they sought.

The two churches in Georgetown enshrine the memory of two notable persons, one of whom is still living. Rev. Charles Beecher, well along in the eighties, makes his home with a daughter near the church he once acceptably served. The loss of his hearing has shut him in from many of the delights of a serene old age, but he has found peace within his soul. When asked recently what he wanted above all things else he promptly answered, "I want to see my mother." That seems to be the cry of many an aged person, prompted perhaps by bodily weakness, which recalls a mother's constant early care, and by the longing for the perfect sympathy with unspoken wants and feelings which a mother affords her child. Like his sister, Mrs. Stowe, Mr. Beecher is "dying at the top," and yet he often shows the brightness of his accustomed thoughtfulness. The Second, or Memorial, Church reveres the memory of George Peabody, the philanthropist, whose birthday is annually observed by a fair and supper of the church. The brick edifice was given by Mr. Peabody to this society as a memorial to his mother in the town where he once lived and served as clerk in a store. This is one of three buildings in Essex County accredited to this large-hearted benefactor.

Anniversary Week in Brockton

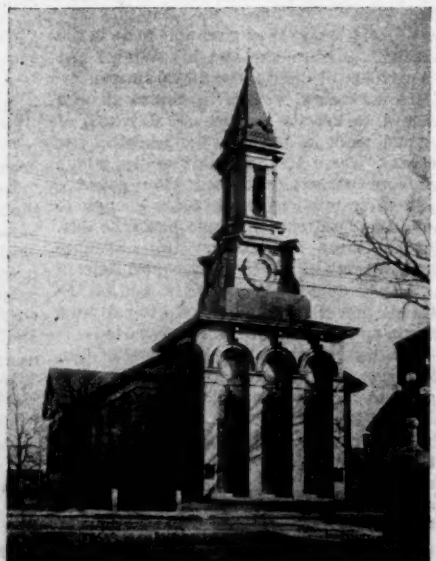
The largest of the seven Congregational and of the twenty-eight Protestant churches of Brockton is Porter Evangelical, which celebrated its fiftieth anniversary March 4-9, Sunday to Friday inclusive. The week's services were all largely attended, the auditorium generally being filled. Some features were a Congregational and a denominational afternoon and Christian Endeavor, historic, Sunday school, local work and missionary nights. The participants included the pastor, Rev. A. W. Archibald, D. D.; former pastors, Rev. Messrs. S. H. Lee, R. G. S. McNellie, D. D., and F. A. Warfield, D. D.; city pastors, Rev. Messrs. Alan Hudson, S. D. Turner, R. L. Rae, James Lade, A. F. Pierce; and one representative of each denomination, besides the following: Rev. Messrs. R. R. Kendall of Weymouth Heights, E. M. Noyes of Newton, F. E. Ramsdell of Cambridge, W. G. Pufferfoot of South Framingham, Mr. S. B. Capen of Boston, Hon. H. W. Robinson of Auburn-dale, Mr. Orlando Leach of Avon; and from the church itself Mr. A. T. Jones, who gave the history, and Miss E. A. Kingman, who read a poem, while sketches of organizations were given by Mrs. H. G. Cary, Mrs. F. P. Richmond, Miss E. A. Kingman and Miss K. P. Jones.

The specialties on the different evenings gave a delightful variety, to which also the continually changing musical program contributed, the regular choir being supplemented by an Endeavor chorus, a Sunday school choir, a male quartet of former years, a soloist and a chorus of forty, of whom most sang for the church within its first five years.

Of the original living members, the three women were unable to be present, but the three men were on the platform on anniversary evening, receiving a Chautauqua salute from the great congregation, which rose to its feet. One surviving pastor, though absent, was remembered, Rev. J. V. Hilton of Boulder, Col., and the death of another, Rev. C. M. Lamson, D. D., of Hartford, has been so recent as to give a tinge of sadness to the occasion. Among former Porter Church boys are: Rev. Messrs. A. K. Packard of Greeley, Col., H. P. DeForest of Detroit, F. E. Ramsdell of Cambridge, E. T. Ford of Harwichport, Eliphalet Kingman, a missionary in Africa, and Prof. H. T. Eddy of the University of Minnesota. Among the sons of former pastors are: Rev. G. S. Lee of Northampton, Rev. C. S. Mills of Cleveland and Hon. L. A. Mills of Hartford. From all but two of these letters were read.

Porter Church has had a vigorous growth, and although out of its branches two self-supporting churches, the Waldo and the Wendell Avenue, have been organized since 1896, the membership of the mother church now stands at 628 as against 606 just before the two separate colonizations, and as against 566 when the present pastorate began in 1897. The Sunday school, with an enrollment of 916, is also springing up to its former numbers before the new churches left. Congregationalists in this vicinity have more churches and also a larger aggregate membership than any other denomination. Their communicants have increased from 824 nineteen years ago to 1,946 today. Congregationalism in this part of the Old Colony district is not in a decadent condition.

The longest pastorate has been that of Dr. Warfield, who saw the house of worship about doubled in capacity, and who in fourteen years received to church membership 634. The present pastorate has seen 146 accessions and the acquisition of a seven thousand dollar organ, besides other material advantages, among them a silver individual communion set of 400 cups and a baptismal font costing \$500.



PORTER CHURCH, BROCKTON, MASS.

Lowell Occurrences

All lovers of peace will rejoice to learn that there is good reason to anticipate a settlement of the suit at law between the two branches of the old First Church. Acting under advice of counsel (ex Attorney General Pillsbury for the Trinitarians and Mr. Thomas Russell for the First Church), both bodies held legal meetings March 8, and in executive session passed similarly worded votes, authorizing their respective committees to arrange a compromise, to be reported to meetings of each body to be held on the 19th. In each case the vote was practically unanimous in a full meeting, and was the result of patient discussion and careful explanation. While no statement is made of the basis of settlement which counsel have arranged and to which the leaders have given assent, yet street rumor has fixed upon \$10,000 as "about right" for the sum to be paid the Trinitarian people to renounce their claim upon the property and remove the attachment which was placed upon it. In case the settlement is ratified by both bodies, it will remove all grounds of contention as to the property, but the question of which body is the heir of the old First Church will be pushed to a legal decision by means of a friendly suit at law to determine which body has the right to a legacy left to "The First Church," it being held by the counsel that "the question of identity" is not open to compromise. The entire absence of any spirit of bitterness has marked the consideration of this question on both sides, and as both churches are prospering the outlook for the future indicates a triumph of Christian fellowship.

Sincerest sympathy is expressed in all parts of the city for Rev. W. D. Leland, who has been compelled by increasing lameness to resign the pastorate of Pawtucket Church. The devoted pastor has struggled with ill-health for more than a year with a patient persistence which has won all hearts. It was due to his energy and wisdom that the beautiful church edifice which that section of the city has long needed was secured at just the time when the low cost of building materials enabled the largest possible results to be obtained; and much of the work involved in securing money and making plans was done by the pastor while propped up in bed, unable either to stand or sit up. Mr. Leland's energy has manifested itself not only in this effort, but in seeking constantly the moral welfare of the city. He has been persistent in securing tenement house reform, and his earnest efforts in behalf of temperance have won for him high esteem. It is with universal regret that the city finds him obliged to give up his pastorate. His resignation will take effect June 30.

G. H. J.

Striking Features in Worcester

The difficult problem of church music seems to be happily solved at Union Church. Rev. H. D. Sleeper, gifted with rare musical ability and an accomplished organist, a graduate of Hartford Seminary in the regular course and ordained to the Christian ministry as a music leader, has entire charge of the department and is a sympathetic and helpful assistant to Dr. Tuttle, the pastor. The quartet is selected with as careful regard to Christian character as to musical ability, and is therefore exceptional in both respects. Moreover, a large chorus is trained by Mr. Sleeper. The results are music of the highest order with spiritual power. Sunday evenings, after the benediction, a ten-minute musical service gives an impressive close to the day's worship.

Special services are being held during the Lenten season. Sunday morning themes will be, The Example of Jesus; the Sunday evening themes, The Last Parables; the Wednesday evening meetings will be preaching services, with these preachers: Rev. Messrs. A. B. Bassett, Ware, W. W. Jordan, D. D., Clinton, W. Bradbury of the Pleasant Street Baptist Church, Worcester, W. R. Campbell and W. H.

Allbright, D. D., of Boston. Meetings for children will occur Wednesday afternoons and for women and young people Friday afternoons. Passion week services will be conducted every evening, with preaching by Dr. Tuttle.

At Piedmont Church Lenten themes will be before the people during the season. In addition to the regular services there will be women's prayer meetings and young people and children's meetings each week and the Sunday evening services will be followed by after meetings. Last week Dr. Scott held a roll-call of the young people who have united with the church in the year and a half of his ministry. Two-thirds of the number were present, the others being either out of town or at work. Dr. Scott has begun for his people on Saturday afternoons a series of critical studies on Some Features of the Life of Christ. A member of the church has recently given \$300 to support a worker in India in addition to \$1,200 recently subscribed to Dr. and Mrs. McCord, missionaries in Africa.

The Welcome Mission, opened in 1891 and actively engaged since then as a rescue mission, having ministered to nearly 100 men a day on an average, finds itself financially embarrassed in carrying on so large a work. The directors have decided to give up the woodyard, reduce the operations and confine its efforts to more strictly evangelistic work.

E. W. P.

In the Western Massachusetts Hills

The recognition of the church year is gaining among the non-Episcopal churches in the Berkshire region. Let us thank God and take courage! There is an imitation of the Puritans in the letter, which is really no imitation. Robertson says, "Jesus Christ was not a model, but an example." For two centuries and more we have made the Puritans models, as if to imitate them was to banish liturgy, replace the crosses on our steeples with roosters and call our children by Scriptural names. The Puritan spirit is a sacred legacy, but what we want to preserve is its essence, not its exorcences. Easter has at last become pretty firmly established in the churches of our faith, but Lent has hardly yet become an accustomed observance. Strange to say, therefore, I have on my calendar three dates marked on which I am to assist three separate Congregational churches in Lenten services: Lenox, Curtisville and South Egremont. Besides these, I know not how many other churches will keep the season by appropriate services. Passion Week, so called, has been more or less observed for a few years throughout Berkshire—perhaps less rather than more.

Our "county minister," Rev. S. P. Cook, having been called to pass recently through a severe domestic bereavement, I took his place for a Sunday in one of the outlying churches, Monterey, and it is with a great deal of satisfaction that one who is a stranger to these weaker churches observes the new lease of life which has come to them. The resident pastor, Rev. John Dooley, and his estimable wife abound in self-sacrificing and efficient labors. Mr. Cook is always available for a supplementary service. The little church was well attended. The life of the church is vitalized anew and feels, too, at "the season" the helpful influence of summer guests. The Monterey church is very old, having been organized in 1750, when the village where it is situated was a part of the township of Tyringham. It is in the "hill-town" region, however, and that tells the story.

The church at Curtisville has been supplied for six months by Rev. W. H. Short, lately of Wisconsin, where he has been successfully engaged in home missionary work. Mr. Sedgwick, the regular pastor, has been spending the time of his absence from parish duties in study, preparatory to being ordained in May, when he resumes the charge of his church.

A recent copy has come to hand of the new

local church paper put out by the Sheffield church, Rev. Evans Pond, pastor. It is called the *Church Record* and is an indication that the church it represents is a living force in its community.

R. DE W. M.

The Latest from Oberlin, O.

Oberlin is emphatically a college town, and this season is a quiet but busy and important one. That \$50,000 were given to the trustees at their annual meeting, March 7, by Dr. and Mrs. L. C. Warner of New York indicates a growing interest in this educational center. The gift will provide what has long been needed, a men's gymnasium. Ground will be broken in the spring for immediate work. At this trustees' meeting seven new members were elected, representing Chicago, Cleveland and New York. Mrs. A. A. F. Johnston, so long professor of medieval history and dean of the women's department, has resigned as dean, but will retain her professorship. Prof. C. A. Wagner, Ph. D., a graduate of Colgate University, was elected to fill the chair of English literature left vacant by the death of Professor Cressy. An event of popular interest is the conferring of the degree LL. D. upon the honored president of the American Board, Mr. Samuel B. Capen.

Rev. Washington Gladden, D. D., of Columbus has accepted the invitation of the Senior Class of the theological seminary to deliver the Commencement address. The class consists of eleven men and one woman. Six members are in the classical course, four in the English department and two in the Slavic.

Oberlin is a practical city. The people make little commotion over any topic, but the best element, which is in the majority, usually listens to the common sense advice of strong leaders. For example, there is at present a political question before the people concerning a candidate for Congress. It seems that the Lorain County committee have called a county convention earlier than usual "for the purpose of securing," as Professor King says, "a solid delegation for an undesirable candidate." Immediately we find Dr. H. M. Tenney, Prof. H. C. King and ex-President J. H. Fairchild taking hold of this practical problem, because they believe that they have a right and duty to the great cause which they represent. Oberlin has had in times past a remarkable political influence, and it is hoped that the same righteous zeal will be shown in this matter.

The Women's Foreign Missionary Society of Oberlin is composed of the women of both First and Second Churches. By thus combining their efforts and gifts their work becomes unique in the large amount accomplished. On the afternoon of March 7 they held their regular monthly meeting. Mrs. John Gulick of Osaka, Japan, was present and gave an address concerning Dr. and Mrs. Gulick's work in Osaka. As usual, the ladies gave five-minute reports, covering a large portion of the work of the American Board. They have the best missionary library in the city, composed of modern up-to-date missionary biographies, histories and stories. It is maintained by a systematic giving of "birthday money." The regular apportionment of the society is \$600 for the year, and already it has paid toward this amount \$325.

A number of the ladies of the city have been anxious to get the free public kindergarten into the public school system, but as yet they have been unsuccessful. Meanwhile the work is supported by gifts from the interested people. On a recent Monday evening a delightful and instructive illustrated lecture and entertainment by Kellogg, the Bird Warbler, was given in the First Church. A good sum was secured for the kindergarten workers.

The churches here are fortunate in securing the services of real missionaries. Oberlin is a missionary center, not only because it sends so many to the foreign field, but it is the home of missionaries and of missionaries' children.

Mrs. H. C. King of Second Church has arranged a plan to instruct the scholars in the Sunday school once every two weeks by having one of these missionaries speak. The plan is succeeding admirably.

Miss Alice Little, treasurer of the W. B. M. I., has recently returned from a trip in southern Ohio, where she has been speaking in the interest of missions. She reports success and an encouraging condition of affairs.

E. A. K.

WHAT WESTERN PASTORS ARE PREACHING ABOUT

From the avalanche of sermon topics which have descended upon us during the past few months we select those which seem peculiarly suggestive. Many distinctively doctrinal or Scriptural subjects, though equally important, we have omitted because their familiarity makes repetition unnecessary.

A course prepared by the pastor at IOWA CITY, IO., to be given by university professors, led off with The Influence of Christianity in the Development of Government.

Dr. C. H. Patton of St. LOUIS, MO., thinking that too many sermons are written for the downcast and sad, announced three For Happy People on The Enjoyment of Work, Of Friends, Of God. On the two Sundays before Christmas he preached on The Nativity in Art and in Music, and on Dec. 31 on The Year, the Century and the Age in the Poetry of Tennyson.

Rev. F. F. Lewis of HOLDREGE, NEB., explained why he was a Congregationalist in these five Sunday evening lectures on Building: Preparing Plans, Laying Foundations, A Master Mechanic, The Superstructure, Modern Improvements.

Rev. C. H. Fenn of LEAVENWORTH, KAN., has brought out a series on The Beginnings of Congregationalism.

Turning to the Pacific coast, which seems to be especially rich in timely subjects, we find that Rev. F. V. Stevens of SPOKANE, WN., has been giving a series on A Century of Religious Progress, which closed Feb. 26 with The Century's Progress in Philanthropy; and Dr. W. H. G. Temple of Seattle has discoursed on The Ten Plagues, applying them to modern sins.

California pastors have been dividing their attention between the past, present and future. Dr. J. H. Williams of REDLANDS has investigated Our Indebtedness to the Past, as follows: To Moses and the Law, To David and the Psalms, To the Church Fathers, To the Reformers, To Our Forefathers.—At SANTA BARBARA Rev. F. S. Forbes has arranged a series of Sunday evening parlaments to discuss Present Day Problems: Our Duty in the Philippines, Reconstruction in Cuba, Law and Lawlessness, Polygamy and Congress, Municipal Awakening. A short address was given on the teachings of Christ as applied to these questions, followed by five-minute talks from persons in the audience. Written questions were also considered.

—And Rev. J. B. Orr of SANTA CRUZ has drawn large congregations to consider with him Important Questions as to the Future Life. Previously he had been reviewing the Nineteen Centuries of Christianity.—Rev. J. B. Silcox of SACRAMENTO has concentrated attention on The Bible: Its Inspiration, Evolution, Supremacy, Authorship, Purpose, Democracy and Authority.—Rev. G. F. Mathes of FERRIS has given a series of historical lectures on: Crusades, Hildebrand, Savonarola, Wyclif, Zwingli, Luther, William of Orange, Henry of Navarre, Gustavus Adolphus, Joan of Arc.—Rev. William Rader of SAN FRANCISCO had a series of discourses on great characters in literature: Ruskin, Browning, Tennyson, Whittier, Kipling and others, closing with The Nazarene.—Rev. C. R. Brown of OAKLAND has been delivering a series on The Message of Modern Orthodoxy. His single sermon preached on Y. M. C. A. Sunday on The Culture of Strength is of rare interest and power and we are glad to learn that it has been issued in attractive pamphlet form. We wish a copy could be put in the hands of every young man in our land.

RECENT AWAKENINGS

The Second Church of CHICOPEE FALLS, MASS., has recently received as new members on confession 23 young persons between the ages of 15 and 25. The result is due to the personal work of the pastor and his wife, supplementing the long and faithful work of S. B. teachers. This result has come about without a single extra meeting. The interest still continues.

The churches of WESTMINSTER, MASS., recently held union meetings assisted by Evangelist Gillam

and his aid, Mr. Crowell, and as a result they are greatly quickened. Last week Sunday 21 on confession and three by letter were taken into the Congregational church. Seven of these are members of the Junior C. E. Society, seventeen are members of the Sunday school, and three are heads of families. Rev. J. W. Lees is pastor.

An active evangelistic effort among young men has been continued at First Church, JERSEY CITY, N. J., since January and 30 of them have professed conversion. This is partly the result of trying the experiment of changing the C. E. meeting from before the regular evening service to the hour after. The interest was increased greatly. The pastor, Dr. Scudder, expects to receive between 40 and 50 young men into the church at the next communion.

COURAGE REVIVED BY AGGRESSIVE ACTION

FARMINGTON FALLS, ME., assumed self-support last year and now has a remarkably good financial condition. In connection with New Sharon it will have the services of Rev. G. A. Merrill another year.

One of the best pieces of work of the newly organized and wide-awake Anti-Saloon League of the state was that done in BERLIN, N. H., where, almost single-handed, Rev. J. B. Carruthers has long waged a battle with law-defying evil. As a result of a week's visit by Supt. M. J. Fanning, upwards of \$500 were secured for the anti-saloon campaign and a vigorous moral awakening produced in the city. Mr. Carruthers has had loyal supporters since then, and recently they have gone the length of nominating him for mayor of the city. This movement, intended at first merely as a protest against the supineness of the local political organizations, has gathered such headway that there is now good show of success. He has announced his platform in the press. It is chiefly the enforcement of the law, the suppression of the 30 or more illicit saloons of the city and the establishment of a liquor dispensary. The present mayor has been more than once arrested by Mr. Carruthers for selling liquor contrary to law.

The wisdom of relocating the meeting house in MARION, IND., is manifest in improved conditions. Large accessions to the church and Sunday school are among the evidences. The congregations fill the house. Rev. John Gordon is the pastor.—The effort at self-support in DUNKIRK, begun last October, has been completely successful thus far, and the pastor, Rev. J. H. Kealing, is meeting with cheer in the movement.

At HAVANA, CUBA, the Central Congregational Church has just been organized. Rev. Messrs. J. W. Lopez de Guillen, H. De Barit and E. P. Herriek were present. The church is composed of members of their churches. Fifty-four persons have already joined and others will unite at an early date. The first communion service was held March 4, when 16 persons united. The outlook is bright for the future. A church building is sadly needed.

MISSIONARY ACTIVITY

In SOUTH ACTON, MASS., an auxiliary to the Middlesex Branch of the Woman's Board of Missions, has recently been organized.

The BANGOR, ME., Branch of the Indian Association sends out a circular telling what its work has been in the past and what is planned for the future, and asking aid to extend the work to the neglected tribes, of which there are at least 25 at present.

The Mountain Gleaners of LITTLETON, N. H., a missionary circle of girls, contributed a good sum last year. Instead of raising it by a fair as formerly, each member contributed a dollar of her own money in the course of the year, and the leader in each case added a like amount. The Junior Endeavorers paid last year the tuition of a boy among the highlanders of the South and are planning to do the same this year.

The New York Branch of the Woman's Board has undertaken to build a church in Foochow, China, as a memorial to the late Mrs. Guilford Dudley of Foughkeepsie, who died last year while serving as treasurer of the New York Branch. This is to be an extra to the usual work of the Branch. About \$4,000 of the \$5,000 required have been provided, and \$1,000 have been sent to Foochow with instructions to build. A list of societies and individuals contributing is to be sent, to be put into the corner stone. Mrs. E. N. Packard of Syracuse is president of the New York Branch and Mrs. F. M. Turner of Brooklyn is acting treasurer.

Plymouth Church of COLUMBUS, O., has joined its various women's organizations into a single union with three departments, devoted respectively to foreign and home mission work and to aiding the work of the local church. Tuesday afternoon each

week is set apart as church afternoon. All the women of the church are expected to become members and each member of the union is a member of its several departments. Once a month the general union holds a meeting or reception at the church or at the home of one of its members; and on the remaining Tuesday afternoons of the month they meet under the auspices of the several departments. Thus far the plan has proved helpful to the women's work.

At BURLINGTON, KAN., the plan of securing single annual pledges for contribution to all the benevolent societies, to be distributed by proportions, has materially increased the amount pledged.

Rev. D. B. Gray, city missionary in PORTLAND, ORE., instead of confining his efforts to the metropolis, has been working in four outlying districts where church organizations and meeting houses exist but services have been discontinued for lack of money to employ a missionary. He has revived interest in Christian living, reorganized the Sunday schools and holds one preaching service per month at each point, for which the people are all the more hungry because of their previous fast.

UNUSUAL AND INVALUABLE WAYS

Every Sunday for 22 years at DOVER, N. H., a bouquet has been on the little stand by the pulpit, and only within a few weeks has the parish learned who gave it. In 1878 the old church was remodeled, and, amid the general rejoicing, the local florist said that some one had commissioned him to bring to each Sunday morning service a bouquet, which afterward should be taken to the sickliest person in the parish; but the giver's name was kept secret. So it has gone on. Not once have the flowers been missing. There has always been a desire to know who gave them, and suspicion rested in turn on nearly every parishioner until this month, when the secret has been told. The original giver died eight years ago, and since then his wife has carried out the plan, until her recent death. They were both prominent members of the church, and perhaps one of the most beautiful things about their gifts was that it was done so simply and quietly—they let not their left hand know.

The Norwegian Church of HOBOKEN, N. J., holds a picket line. The pastor, Rev. J. H. Pederson, meets the Scandinavians as they come from Europe and the church keeps in touch with them, helps them find work in the shipyards and docks and in a few months sees them pass on to help increase the membership of churches throughout the Northwest. Thus while this church has but little permanent growth it is doing a most important work.

In COLUMBUS, O., First Church has spent six of its midweek services recently in discussing Prof. W. N. Clarke's book, What Shall We Think of Christianity? The young people have been much interested in the study of Dr. W. J. Mutch's Christian Teachings under Dr. Gladden's leadership. Nothing that they have attempted for some time has proved so profitable.

The pastor of Hanover Street Church, MILWAUKEE, Rev. H. H. Jacobs, has sent a letter to the members of his church asking them to join him in a "self-denial week" in aid of the North Side Congregational Church, which dedicates its new church building about this time and wishes to pay all bills in order to gain a \$1,000 grant and \$2,000 loan from the Building Society.

THEY AROSE AND BUILT

At CASS LAKE, MINN., the rude tabernacle of rough boards, covered with tar paper, having the native earth as a floor and the rudest kind of benches for seats, has now given place to a more substantial structure, which will be used for a year or two until the town is better able to build. The money is raised on the field by the pastor, Rev. Allen Clark. The new house of worship was built in a week that there might be no break in the services. It was dedicated March 6 with fitting exercises, Rev. F. H. Oehler of Wadena preaching the sermon. The enterprise is growing rapidly and promises to be a strong church at an early day. The population has now reached fully 1,500.—Rev. C. F. Blomquist has completed a parsonage at BAGLEY without calling on the Building Society for help. He is now pressing the work of erecting houses of worship at Shewlin and Bagley. It is much of an undertaking in these new towns, as most of the people are poor and busily engaged. The saloon influence is also very strong. Despite these obstacles, the enterprises are being pushed rapidly.—Lowry Hill Church, MINNEAPOLIS, driven from its tabernacle by real estate changes, is forced to build a house of worship. Until this

can be erected the single service will be held Sunday afternoon in the auditorium of a neighboring Methodist church. Rev. Henry Holmes is pastor.

CONGRATULATIONS IN ORDER

In WAKEFIELD, MASS., the entire debt of \$21,000 upon the church building was covered by subscriptions received at the services last Sunday. The total cost of the structure, which was dedicated in 1892, was \$94,000. A large picture of the church was used on Sunday, covered with squares of paper, representing \$100 each, which were removed as pledges were received. The appeal to the people was made by S. K. Hamilton, a prominent lawyer in the church, and subscriptions for \$19,000 were received in the morning and for \$3,000 in the evening. Payments on pledges will cover three years. The pastor is Rev. A. F. Davis.

The church at OSHKOSH, N. H., receives from the estate of the late John Canney \$5,000 and the homestead, the income of which is to go for the support of preaching. Financially this will be a great help towards sustaining the regular services.

The reopening services at Plymouth Church, DODGEVILLE, WIS., were very successful and the entire expense was raised on Sunday, Feb. 25. Rev. Messrs. T. J. Brown, G. C. Haun and H. A. Miner took part. The church and its pastor, Rev. George H. Kemp, Ph. D., are to be congratulated on the splendid results of their efforts.

Rev. A. B. Chalmers, pastor of First Church, SAGINAW, MICH., by personal solicitation, has secured pledges enough to wipe out the floating indebtedness of \$7,000. The strain incident to this achievement necessitates a vacation, which he will spend in Florida and Cuba.

The debt of \$2,650 on the edifice at AUSTIN, MINN., is all pledged and half paid. All departments are working together enthusiastically to complete the amount.

STRANG, NEB., is rejoicing in being entirely out of debt, the last dollar having been paid on the parsonage loan. Rev. W. A. Alcorn has been very efficient in securing this result.

CLUBS, CELEBRATIONS, ETC.

The Essex Congregational Club of SALM, MASS., met in the new Y. M. C. A. building March 12 to hear a discussion of the question: England and the Transvaal. The speakers were Mr. E. D. Mead of Boston and Prof. S. M. Macvane of Harvard.

At the open meeting of the Men's League at First Church, OAKLAND, CAL., recently, over 450 men attended to hear a discussion of the South African War. Speakers considered both sides of the question.

At the MONTREAL Club's last meeting Rev. Morgan Wood of Toronto was the speaker. He considered the question: Is the World Growing Better? answering in the affirmative with the help of important statistics from the United States and other places.

GRANBY, QUE., has just celebrated its 70th anniversary under the guidance of the energetic young pastor, Rev. W. S. Fritchard. The Sunday preachers were Rev. A. F. McGregor and Rev. Professor Creelman. A banquet was one of the features.—The silver anniversary was a recent occasion at Western Church, TORONTO, where most encouraging results are attending the ministry of the new pastor, Rev. J. W. Pedley. Rev. Morgan Wood and Mr. Pedley preached on Sunday, and addresses were given the next day.

INDIANA'S LATEST FIGURES

The total churches number 57, a loss of one; members, 4,905, a net gain of 176; S. S. scholars, 6,380, a gain of 383; benevolences amount to \$7,393, a gain of \$2,745; and home expenses, \$49,751, a gain of \$881. In 38 C. E. Societies there are 1,771 members. The largest additions to church membership were noted by West Terre Haute, Bethany, 87; Trinity, Indianapolis, 79; and Plymouth, Fort Wayne, 49. The fifth year statistics show church property amounting to \$289,250, parsonages valued at \$6,300, and \$4,800 in invested funds. The reported indebtedness, much of which is due the Building Society, is \$44,868. Thirty-seven ministers and nine licentiates are reported, and salaries aggregated \$33,240, an average of \$593.

THEOLOGICAL SEMINARIES

Vale

Miss Jane Addams delivered an address in the Leonard Bacon lecture course to the largest audience of the season on her work at Hull House, Chicago.—Mr. J. B. Lyman gave the address before the seminary March 7.—Mr. Deane will begin a course in the study of missionary biographies to

last through the remainder of the year.—Mr. L. B. Wishard spent a recent day at the seminary making plans for the "forward movement" during the coming summer. A large number of men offered to help the work so far as their other regular duties may permit and a few expect to give up all their time to it.—Professor Fisher has left New Haven on a short trip for his health.—Professor Bacon hopes to meet his classes before long, as he is much better.

[For Record of the Week see page 391.]

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, March 19, 10 A. M. Topic, The Point of Need in the Mormon Problem Today. Speaker, Rev. J. D. Nutting, Cleveland, recently of Utah.

MIDDLESEX UNION ASSOCIATION, March 20.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

INTERNATIONAL C. E. CONVENTION, London, Eng., July 14-18.

The younger alumni of Wesleyan University at Middletown, Ct., are petitioning the trustees of that institution to change it from a coeducational institution to one in which the departments for men and for women shall be distinct. The recent relative gain in attendance of women makes the alumni fearful that, if present tendencies continue, it will become a women's college.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

Atlantic Monthly.....	\$2.50
The Century Magazine.....	2.00
St. Nicholas.....	1.50
Scribner's Magazine.....	2.50
Harper's Magazine.....	2.75
Harper's Weekly.....	1.25
Harper's Bazar.....	1.25

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

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The strongest, purest, most efficient and wholesome of leavening agents. Not lowest in price, yet the most economical; indispensable to all who appreciate the best and most healthful food.

Our country is enjoying prosperity almost unsurpassed in its history.

For every one there is money enough to buy that to eat which is pure, sound, good, wholesome.

Why should we use cheap, impure, unhealthful articles of food? There is no economy in them; they endanger the health, they may cost life. There are reported almost daily cases of sickness caused by eating cake, puddings or biscuit made with the cheap, alum baking powders.

In all articles for food buy and use only the best. The good health of the family is of first consideration.

Alum is used in many baking powders because it makes them cheap. It costs less than two cents a pound. Alum is a corrosive poison. Think of feeding it to children! Yet the manufacturers of well-known alum powders are actually denying that their goods contain it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Tangles

22. ENIGMA

Maggie has reached a time of rest,
Her day's hard work is o'er;
Her lover comes, and Maggie feels
She needs now nothing more.

Her lover's talk is bright and gay,
Her repartees are THREE;
A livelier pair than Pat and Mag
One must go far to see.

But when the hour for parting comes,
A little sigh gives she,
And, with a TWO-THREE soft and light,
She murmurs, "ONE TWO THREE"

J. H. S.

23. PRESIDENTS

(The names are in anagram, the nicknames in drop-letter.)

1. SAD MA—C*L*S*F* O* I*D*P*N*N*C*.
2. AIR HORNS—T*P*E*A*O*. 3. LAY ROT
—R*U*H*N* R*A*Y. 4. DANCE VELL—
M*N*F*E*I*N*. 5. NO MAIDS—F*I*E*
O* T*E*O*S*I*U*.N. 6. FLAG RIDE—
M*R*Y* P*E*I*E*F. 7. JEN'S OFFER—
S*G*O* M*N*I*E*L*. 8. ANNA CHUB—
O*D*U*L*C*U*C*.N*R*. DOROTHEA.

24. CHARADE

(Partly Phonetic)

The FIRST is a letter's name, the NEXT
Is a letter itself, the THIRD—
Well, if you were it you'd be sorely vexed,
For you couldn't say a word!
The FOURTH you will surely see near by,
While the LAST is also near.
Reversed, and the FIRST is "all in your eye!"
The SECOND I've used right here!
The THIRD will answer a "riddle" grand
That adorned this column of late.
The LAST is the plural, please understand,
Of one of the FIRSTS, I'll state.
And now, to cut these ordinals short,
I'll say that the WHOLE of them
Occurs in a recently printed Report
Of our "W. B. P. M."

NILLOR.

25. DECAPITATION

One end of a PRIMAL a tergagant uses
For brushing a FINAL, the other for bruises.
MEDIUS.

ANSWERS

19. The Tale of a Betel: I came from an evergreen, not related to a fir or a holm. It overlooked plains that teem with flocks of roes and deer and a herd of gnus, while a hart or doe, chased by the hunter, or a tapir could be seen to gambol past pell-mell. One day an erse and a cygnet flew past, and once in a while a great roe, grown bolder, would soar by. I was wrested from my place by a guerilla (he said he was a Scot, or, rather, a Pict), who chews me wrapped in a leaf. My juice is permissible with saliva, which it turns red. He was rough and wild, as I knew from the cholera he showed and the wry face he made at sight of a toad in the way, over which he broke the ferrule of his cane. But as the rays of the sun fell through the boughs, and as he heard the chants of the bird choir and began to bask in the warm rays, tears rose to his eye, as he thought of when he was a sweet boy, and of the thyme and of the daisies in his mother's garden. He said: "I was once a colonel, as well as you, but a man of bad principles, a 'Coal Baron,' led me to desert, and so I roam o'er sea and shore, sure to be shot in time." He said he had a pain in the lumbar region when mist and dense fog reign, and I would have diverted him and his sore mind by my pungent taste, for I am much sought for, though never candied. He sighed and gave a groan and sat to rest on a piece of gneiss or quartz, and from that coign of vantage sought to count how many scents he might find among the flowers of the wood. The night grew cold, and when we reached the beach the roar of the surge was awful, but, without even a slight pause to consider the danger of a wreck, he must climb on board, and we set sail on the high seas.

20. Bay, sea, sigh, sow, sue.

21. 1. A. E. Dunning. 2. Lyman Abbott. 3. Francis E. Clark. 4. F. A. Noble. 5. N. D. Hollis.

WARD'S PHOTO BOOKS
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6. Washington Gladden. 7. Nehemiah Boynton.
8. Richard S. Storrs. 9. C. M. Sheldon. 10. G. Frederick Wright. 11. Alexander McKenzie. 12. Josiah Strong. 13. H. A. Stimson. 14. R. R. Meredith. 15. W. G. Puddefoot. 16. A. H. Bradford. 17. T. T. Munger. 18. F. W. Gunsaulus.

These recent solutions are acknowledged: K. L. B., Stratford, Ct., 16, 17; Nillor, Middletown Springs, Vt., 15, 17; C. L. H., Dover, N. H., 15, 16, 17; W. W. Madge, Oakland, Cal., 11, 12, 13, 14; C. S. E., Bar Harbor, Me., 13; Willard C. Walton, Nueva Casas Grandes, Chihuahua, Mex., 8.

Spring Humors of the Blood

Come to a certain percentage of all the people as regularly and surely as the spring of the year rolls around. Probably 75 per cent. of these people are cured every year by Hood's Sarsaparilla, and we hope by this advertisement to get the other 25 per cent. to take Hood's Sarsaparilla. It has made more people well, effected more wonderful cures than any other medicine in the world.

The many letters we frequently publish are only samples from thousands of testimonials in our files and coming in daily. Its strength as a blood purifier is demonstrated by its marvelous cures of

Scrofula,

Salt Rheum,

Scald Head,

Boils, Pimples,

All kinds of Humor,

Psoriasis,

Blood Poisoning,

Rheumatism,

Catarrh,

Malaria, etc.

All of which are prevalent at this season and in their milder forms are generally called "Spring Humors."

"Large swellings came on my boy's neck under his ears. In the spring they grew worse, extended down to the collar bone, and finally became a large scrofula sore. My brother had been cured of scrofula by Hood's Sarsaparilla, and it had also cured one of my other children of a bad case of salt rheum. I therefore began giving Hood's to this boy for scrofula, and in a short time the sore commenced to heal from the inside and it continued until now a slight scar is the only trace. As for myself I was weak and tired and it was an effort for me to keep about. When I got Hood's for my little boy I began taking it myself, and in a short time I gained rapidly in health and strength and have since done my work with more ease than ever before since I can remember." MRS. DAN MAXFIELD, North Londonderry, New Hampshire.

It effects such cures as this by virtue of its peculiar curative power, found in no other medicine. It is peculiar to itself—the best Spring Medicine that money can buy.

Be sure to get Hood's and only Hood's.

Life and Work of the Churches

(Continued from page 389.)

Record of the Week

Calls

ANDERSON, FRANK H., Chicago Sem., to Genoa Junc., Wis. Declines.

ANDREWS, EDWIN N., Peshtigo, Wis., to Bristol and Paris. Accepts.

ATKINS, G. GLENN, Second Ch., Greenfield, Mass., to First Ch., Burlington, Vt. Accepts, to begin May 1.

BATES, JOHN M., Wakonda, S. D., accepts call to Bryant. Has begun work.

CURTIS, A. B., Binghamton, N. Y., to Greenville, Mich. Accepts.

DEAN, WM. N. T., Orange, Mass., accepts call to Whately.

ELLIS, E. W., Doane Coll., accepted call for ten months to Naponee, Neb.

FAVILL, HENRY, La Crosse, Wis., not called to Leavitt St. Ch., Chicago, Ill.

GILMORE, AUBREY C., Randolph, Vt., to Kensington, N. H. Accepts.

HOPFELL, J. B., formerly of West Bend, Io, to Nelson and Surprise, Neb. Accepted, and is at work.

JACKSON, FRANK D., recently of Pilgrim Ch., Omaha, Neb., to Wabauwsee, Kan. Accepts, to begin March 4.

JOHNSTON, JOHN B., Cornwall Ch., Atkinson, Ill., to Wataga. Accepts.

MCCOLAIN, JOHN E., Anthony, Kan., to Wellington. Accepts.

NEWMAN, RALPH, recently of Valley Falls, Kan., to Leavenworth. Accepts, and is at work.

SNYDER, HENRY C., Ransom, Mich., to Saranac.

STEARNS, FRED'K B., formerly of Fremont, Mich., declined call to Fairmount, Ind., but consented to supply temporarily.

TREL, WM. H., formerly of Wells, Me., to Vernon Center, Ct.

UPTON, RUFUS F., formerly of Ellsworth, Minn., to Belgrade Ch., Mankato, for a year.

Ordinations and Installations

CHAMBERLIN, JAMES A., 4. Third Ch., Torrington, Ct., Feb. 7. Sermon, Rev. J. H. Twichell, D. D.; other parts, Rev. Messrs. Arthur Goodenough, G. W. Judson, C. H. Williams, G. E. Soper, N. M. Calhoun, H. B. Roberts.

DISTRICK, WILL A., Oberlin Sem., o. First Ch., Lockport, N. Y., Dec. 29. Parts by Rev. Messrs. G. A. Brock, J. W. Bailey, K. B. Furbish.

WOODRING, WM. H., o. Fairport Harbor, O., Feb. 6. Sermon, Rev. R. S. Lindsay; prayer, Rev. F. O. Eggleston.

ZUMSTEIN, WM. C., Chicago Sem., o. Feb. 27. Sermon, Rev. C. A. Dettmers; other parts, Rev. W. A. Fottle, Dr. M. E. Eversz.

Resignations

BOUGHTON, CLEMENT A., Needah, Wis.

BRODHEAD, WM. H., Fairhaven, Mass.

BUGBEY, WILLARD S., Marysville, O., after an eight years' pastorate.

CRATER, GEO. W., Meckling, S. D., to take effect April 30.

DRAKE, GEO. B., Vershire, Vt., after a pastorate of nearly five years.

FENN, CHAS. H., Leavenworth, Kan., on account of ill health.

FERRIS, W. CHESTER, Second Ch., West Cornwall, Ct., to take effect May 1.

GOODWIN, EDWARD F., First Ch., Chicago, Ill., to take effect July 1.

PRATT, RICHARD, Saticoy, Cal., after a nine years' pastorate.

RODGERS, CLARENCE J., Plankinton, S. D.

WALLACE, MAC H., Market St. Ch., Oakland, Cal., to take effect Feb. 31.

Dismissions

MACQUEEN, PETER, Day St. Ch., West Somerville, Mass., Feb. 7.

Churches Organized

COTUIT, Mass., rec. 27 Feb., 33 members. Rev. CHAS. A. Brock, pastor.

HAVANA, CUBA, Central, 28 Feb., 38 members.

HOUGHTON, S. D., 28 Feb., 9 members.

PERRY, OKLA., Plymouth, 18 Feb., 15 members.

TWIN VALLEY, N. D., 4 Feb., six members.

ULEN, N. D., 5 Feb., five members.

Ministerial Personals

BEECHER, THOS. K., brother of Henry Ward Beecher and the last of his generation of the family, while returning from his ch. in Elmira, N. Y., last Sunday night, was seriously stricken with paralysis of the right side.

MORRISON, GEO. M., of Marshall, Minn., just called to Plymouth Ch., St. Paul, has spent his entire

ministerial life, of some eight years, in the state, and this recognition, wholly unsought, is gratifying to his many friends. Nor do they doubt his fitness for the large work to which he is called.

FARRIS, J. B., the completion of whose half-century of service as minister and physician in Westport, Mass., was celebrated by a public reception Feb. 2, planted the Congregational church in the town and was its first pastor. Mr. John C. Macomber, the veteran collector of church funds, shared the honors at the reception.

FRABODY, ALBERT B., East Boxford, Mass., an ex-minister, has taken up the congenial duties of tree-warden for the town of Boxford, to which he was elected last week.

SHAW, EDWIN S., and wife were tendered farewell receptions by each of the three churches of the Cooperstown, N. D., field. A purse of money from one church, a parlor lamp from another and a money gift from the ladies to Mrs. Shaw for extra expenses on a trip East were presented. All the churches united in a farewell service.

SHERBILL, ALVAN F., having resigned his pastorate in Park Ridge, Ill., will make his permanent home at Lee, Mass., his mother's native town. He will be glad to supply any church desiring his service for a single Sunday or more.

American Board Appointments

BRENNEMAN, WILLIAM F., now at the Bible Normal College, Springfield, to North China in the expectation that he will become the treasurer and business agent of the North China and Shansi Missions.

LAWRENCE, DR. AND MRS. WILLIAM T., are to sail this week for their mission in East Central Africa.

RIGGS, CHARLES T., a Senior at Auburn Sem., son of Rev. Edward Riggs of Marsovan, Turkey, and grandson of Rev. Elias Riggs, D. D., of Constantinople, to Western Turkey.

STEELE, MARY B., Mr. Riggs's fiancée, to Western Turkey.

STREYKER, MINNIE B., M. D., of Philadelphia, a Mt. Holyoke graduate, to Western Turkey.

VANCE, MILDRED E., about to graduate from Doane College, Crete, Neb., to Foo-chow.

WARD, MARY I., of Amherst, daughter of the late treasurer of the Board, Langdon S. Ward, and a Mt. Holyoke graduate, to Foo-chow.

(For Accessions to the Churches see page 394.)

If you Feel Depressed

Use Horsford's Acid Phosphate.

Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

The Business Man and the Business Maid

the worker of sturdy appetite, the school boy, the busy housewife should have

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They add a new significance to the lunch basket, a new delight to every meal. Better now than ever. The more you eat, the better you'll like them. And

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Save time-not dirt, use Dearline

Toilet=wise.

As you look at this Toilet Table and realize how far you are living behind such luxury, you feel an empty place in your soul, and your own opinion of yourself can't fill it.

There is much solace in the satisfying ministrations of a toilet dresser. We have passed the age of patch and powder, of Watteau gowns and high-heeled slippers, of "Money Musk" and "Sir Roger," but we have not passed the age when good appearances are worth five times their cost.

From a worldly wise view-point a toilet table is the cheapest piece of furniture you can buy. It gives you that good opinion of yourself which was the burden of the old Scotchman's prayer.

The explanation of our low prices on Toilet Tables is the fact that, being such large consumers of plate glass, we buy it much under the ruling price. You can save from \$5 to \$15 by coming to Canal Street for your toilet dresser.

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Paris Exposition!

OBERAMMERCAU!

References, by permission: Rev. Geo. R. Van De Water, D. D., Rector St. Andrew's Church and Chaplain of Columbia University, 2067 Fifth Ave., New York; Rev. Robt. S. MacArthur, Pastor Calvary Baptist Church, 358 W. 57th St., New York; Prof. Robt. W. Rogers, Ph. D., D. D., Drew Theological Seminary, Madison, N. J. For Itinerary and full particulars, address
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PARIS AND EUROPE IN 1900.

Few vacancies in private, select parties personally conducted by Prof. CAMILLE THUEWANGER, 31 Pierce Building, Boston.

Christian Work and Workers

Revivals of Religion was the theme at the meeting of the Boston Evangelical Alliance on Monday last. These sub-topics: The Pastor and the Revival, The Church and the Revival and The Evangelist and the Revival, were discussed, respectively, by Dr. E. M. Taylor, Rev. F. O. Cunningham and Dr. A. H. Plumb.

The Presbytery of New York met last Monday, and Professor McGiffert did not offer to withdraw from the presbytery, as it had been reported he would, preliminary to joining the Congregational denomination. Rev. Dr. G. F. Birsh gave notice of an appeal from the recent action of the presbytery to the General Assembly, and at present it seems as if the Presbyterian Church was foreordained to have another heresy trial.

Rev. John Cuckson, who has been pastor of the Arlington Street Church (Unitarian), Boston, since 1892, has resigned, owing to ill health. Prior to that he was a pastor in Springfield. He announces that he will continue to reside in this country. Mr. Cuckson had a long and active career in the Unitarian ministry in England before coming to this country in 1884. He has been a conservative force in the Unitarian denomination and has the affectionate respect of all his fellow-clergymen.

Rev. E. D. Burr of the Ruggles Street Baptist Church, Boston, has resigned, in order to leave the trustees of the Baptist Union free to take up, as they see fit, the problem of administering the trust left to them by the late D. S. Ford of the Youth's Companion, the Ruggles Street Church being one of the pet philanthropies of Mr. Ford during his lifetime. Mr. Burr has greatly endeared himself to the congregation and has been most successful as an administrator of an institutional church. The Central Baptist Church, Cambridge, is happy in the acceptance of its call by Rev. H. C. Applegarth of Cleveland, O., a strong man, who leaves a large and wealthy church to take up work in the East, where he prefers to reside.

Home Missionary Fund

Miss E. G. King, Providence.....\$5 00
Carrie F. Meriam, Worcester.....2 00

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COLE.—In Chilopee, at the residence of her son-in-law, Rev. C. G. Burnham, March 5, Mrs. Catharine S. Cole, aged 67 yrs. and 10 mos. She leaves two sons, Rev. S. V. Cole of Wheaton seminary and Rev. W. I. Cole of the South End house, Boston; also two grandchildren, daughters of Rev. C. G. Burnham.

DICKINSON.—In Amherst, March 8, Hannah Shepard Williams, wife of Capt. M. F. Dickinson and one of the original "Daughters of the Revolution," her father having served three years under Washington. Among her five surviving children is M. F. Dickinson, Esq., of Boston. She was a member of the North Amherst Church.

DRISKO.—In Columbia Falls, Me., March 9, Elizabeth Esther Drisko, professional nurse, niece of Rev. R. O. Drisko of Alfred, aged 23 yrs., 4 mos., 13 days.

MCLEOD.—In Cambridge, March 6, Rev. Hugh McLeod, aged 74 yrs. He was a graduate of Amherst, 1851, and Bangor Seminary, 1854, and was settled over parishes in New Hampshire, Wisconsin, California and Vermont.

MARR.—In Yarmouth, Me., Deacon William Wallace Marr, aged 63 yrs., 10 mos., 5 days.

COL. JOSEPH HARVEY KENDRICK

The thought immediately succeeding the feeling of loss when the death of Col. J. H. Kendrick of Providence, R. I., was known must have been, how short the step from the ideal Christian home, of which he was the head and inspiration, to his Father's house.

Any notice of this great and good man which leaves out the Christian side of his character seems pitiable and tame. The high place he held among men and his successful business life were because of this element, so strong in him, and subservient to it. Mr. Kendrick represented the type of business man, now passing, who amassed wealth when such was the usual reward of industry, thrift and economy, and who had little taste for the sharp competition, hurry and scramble so often deemed essential to success now.

When a noble life completed
Sets a nobler spirit free,
All its values shine repeated
In the stars of memory.
O, the radiance after-glow
How sublime it makes history
Of the hero's great endeavor:
Though his noble heart is dead,
Still the light his spirit shed,
Lives in the soul forever.

Griffin, Ga.

S. A. M.



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Paris Exposition

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PARIS 1900 S. S. ALLER specially chartered to sail June 27 to Cherbourg, Southampton and Bremen; also 87th City of Rome and Nebraska, specially chartered, June 30 to Glasgow, for Paris Exposition, Oberammergau Passion Play and Tour of Europe, booking now. Also Thirty other Spring and Summer Excursions to Europe. Holy Land Party leaves March 3, April 28, June 27. Round the World Parties Sept. 12, Oct. 5, Nov. 3.
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE French congregation which meets every Sunday at the Central Congregational Church, Boston, is in great need of French hymn-books. They are poor people. Who is able and willing to help us? One hymn-book costs one dollar. Send your offering to Rev. S. Delagrange, French pastor, 10 Worcester square, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seamen's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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Rev. W. C. STITT, Secretary.
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Best Home Missionary Gift

Known to the New View Point

The Congregationalist considers the work done by the frontier gospel teacher and preacher of the utmost importance. How the missionary himself regards this paper may be easily inferred from the following words of Rev. W. G. Fuddefoot, field secretary of the C. H. M. B.:

"It is over twenty years since The Congregationalist first came into our home. It was sent by some unknown friend and a better gift could not have come into the home missionary's house. It brought me in touch with the whole land and the Christian world at large. I have been delighted by its wholesome growth, its breadth of vision without fear, while still holding to the vital truths of the past. I like it because it does not get hysterical if some new scientific truth looms up on the horizon. And above all because it is still a religious weekly, while not ignoring the great movements of the world."

It is an axiom to say that the home missionary finds valuable is of import to the student of home missions. Every intelligent Congregationalist is interested in this topic because he is concerned in the Christian development of the nation. Hence, *The Congregationalist* is indispensable. By its treatment of the work of the great benevolent organizations and its effort to aid in the solution of their problems, this paper has demonstrated its right to be in each Congregational home.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin S. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

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THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 46 Milk St., Boston.

NATIONAL COUNCIL OF THE MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer. THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership \$1.00; life membership \$20.00. Miss Mary W. Brooks, Treas.

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What and Why

A CHURCH MANUAL

What is the up-to-date method of getting out a church manual, especially as to its list of members? Our church was formed in 1833. How far would it be wise to incorporate the names of those who have passed on?

S. E. B.

All depends on whether a historical manual or a directory of present members is desired. In case there has not been issued within recent years a complete list of all the members, it may be well to present such a list. By the use of stars or italics, the dead members can be differentiated from the living ones, or the latter can be printed in a separate division.

Brain stands sentinel at heart's door.—Dr. Parkhurst.

BESIDES containing less sugar and more casein (cheese) than mother's milk, cow's milk has this important difference: Its casein is much more difficult to digest. Mellin's Food not only corrects the proportions, but modifies the casein and makes it more digestible.

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14 Beacon Street, Boston.

Financial Aid to Theologues

Concerning the unwisdom of granting financial aid to students preparing for the ministry much has recently been written. It has been claimed that through this means men lose much of their self-respect and manliness. A close analogy exists between the institutions preparing men to serve the church and those preparing men to serve our country. For many years the schools on the banks of the Hudson in New York, and on the banks of the Severn in Maryland, have been graduating men who have held and are holding high positions in our country. On entering West Point and Annapolis each student receives \$500, and each year thereafter, while he remains a student, he receives a like sum. This is granted regardless of the financial condition of the student and of class standing. Every pupil thus becomes a beneficiary from the moment he enters these institutions until the day of his graduation. So large is the grant that it is not an unusual thing for students to graduate richer than when they came.

According to recent sweeping assertions, these men must be lacking in the elements that go to make up strong manhood. Actually it is true that the students at West Point and Annapolis, in their carriage and conduct, in their sports and their work, are less manly than are other students? We have been laboring under the impression that Grant, Sherman, Sheridan, Howard and Meade were men of unusual strength of character, and that Dewey, Sampson, Wainwright and Schley, in all that goes toward making of a good type of men, compare favorably with the rest of mankind. Gen. P. S. Michie, dean of the West Point Military Academy, states that "less than two per cent. of West Point graduates have been dismissed from service, while those who have been guilty of betrayal of trust, the loss of honor or integrity are so few as to be expressed by a single significant figure." Evidently our nation does not believe that men lose their self-respect and manhood through financial aid while being fitted for service.

The church, as the nation, recognizes the fact that she aids her men that they may serve her. Today, as in the days of our Lord, few men of wealth enter the Christian ministry. As a rule, they come from humble and religious homes. No profession today, with the single exception of college professorships, demands so much by way of preparation as does the ministry. What law or medical school makes as a condition of entrance that the pupil be a college graduate, as do most of our theological seminaries? In many instances the method of aid in theological seminaries is in the form of a loan, which the student often pays back as soon after his graduation as it can be saved.

What of the Christian ministry in the warfare that righteousness continually wages against evil, the battles with intemperance, gambling, divorce, licentiousness and the like? Are the men in the ministry so far behind their fellows as to be of no service? When men are called upon to take risks that may effect their business, and even their position, are the men in the ministry found wanting? It may be true that some clergymen are less manly and courageous, with less self-respect and less fitted for leadership in questions relating to the public good than are other professional and business men. If so, the cause must be other than that of the grants or loans to students during their preparation. Otherwise our Government is terribly at fault in continuing its large gifts to men offering themselves to serve the country.

T. S.

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Life and Work of the Churches

(Continued from page 391.)

Accessions to the Churches

Conf.	Tot.	Conf.	Tot.
CALIFORNIA			
Los Angeles, Park,	8 6	Buffalo, First,	5 13
Niles,	2 3	Clayville,	5 5
Perris,	— 4	Franklin,	42 47
Redlands,	— 4	Mt. Vernon,	2 6
Tulare,	9 10		
CONNECTICUT			
Bethel,	4 5	Cooperstown, Park,	5 5
Dayville,	— 3	New Rockford,	9 13
New Milford,	4 5	Twin Valley,	— 6
Watertown,	4 6	Utes,	— 5
INDIANA			
Anderson, Hope,	— 8	OHIO	
East Mt. Carmel,	9 9	Cleveland, Euclid	4 15
Shipshewanna,	25 25	Ave. Geneva,	11 18
KANSAS			
Fort Scott,	— 11	Painesville,	6 12
Lawrence, Pilgrim,	15 15	Steubenville,	10 10
MASSACHUSETTS			
Auburndale,	2 6	PENNSYLVANIA	
Boston, Berkeley	5 13	Meadville, Park	4 4
Temple,	3 4	Ave. Pittsburg, Puritan,	4 5
Boylston,	3 4		
Immanuel,	3 4	VERMONT	
Jamaica Plain, Central,	25 37	Bradford,	2 8
Mt. Vernon,	1 4	Burlington, College	7 9
Old South,	3 6	Jericho Center,	8 8
Park St.,	— 17	Rochester,	7 11
Phillips,	1 7	Waterville,	3 3
Pilgrim,	1 7		
Shawmut,	8 9	WASHINGTON	
Cambridge, North	— 4	Bossburg,	4 4
Ave. Chelsea, Central,	12 19	Sullyard,	4 4
Chicopee Falls,	23 23	Medical Lake,	18 18
Cotuit,	— 33		
Fall River,	3 3	OTHER CHURCHES	
Gloicester, Trinity,	39 41	Charleston, S. C.,	— 18
Haverhill, Union,	5 7	Durand, Mich.,	4 9
Lowell, First Trin.,	37 46	Havana, Cuba, Cen-	— 54
Medford,	7 10	tral,	— 8
Northampton,	2 3	Houghton, S. D.,	— 33
Reading,	7 18	Kansas City, Mo.,	— 17
So. Hadley Falls,	4 4	Tabernacle,	— 15
Springfield, First,	9 30	Makanda, Ill.,	— 12
Hope,	21 25	Minneapolis, Minn.,	— 19
Westminster,	— 15	Lowry Hill,	— 15
NEBRASKA			
Lincoln, Vine St.,	1 4	Portland, Me., State	4 4
Omaha, Plymouth,	1 5	St. Salem, Ore., First,	— 12
NEW HAMPSHIRE			
Keene, First,	1 7	Whitewater, Wis.,	12 17
Second,	— 5	Churches with less	— 11
		than three,	— 15
Conf., 515; Tot., 903.			
Total since Jan. 1: Conf., 2,115; Tot., 4,546.			

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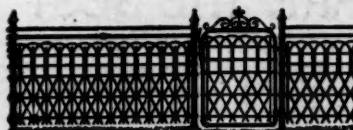
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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

Our Readers' Forum

HAS JAPAN A FUTURE

I have read the article, *Has Japan a Future*, in your issue of Jan. 11, and think it misleading in its tone. As a Christian, I do not sympathize wholly with the policy of the Japanese Government.

It is true that our officers in the Department of Education took a decided step in entirely separating religion from education. It is also true that the regulation forbids any religious instruction in the primary schools, except those for the poor, that is, those of so low a grade as to be unrecognized in the regular system. But this does not mean that the government forbids Sunday schools and religious instruction in homes.

In regard to higher schools, if the mission schools, or any other religious institutions of learning, do not ask certain privileges from the government, if they do not ask the postponement of the conscription of their students as soldiers, or permission for their graduates to enter without examination higher institutions of learning supported by the government—for instance, the government colleges and the imperial universities—in other words, if they are ready to give up the "recognition" by the government as a part of the national system of education, then they can keep up their schools as they please. The government does not intend to prohibit this. The question is whether the religious schools are willing to give up some government favors, maintaining their principles, or receive the above-mentioned privileges at the expense of their principles. This was the problem in the recent Doshisha case.

I know some private secular schools in Tokio, without the government favors, still very flourishing. Yet you said, "If it [the policy] is persisted in, Christian schools in Japan must be closed. If that is necessary, it

will mean the exclusion of Christian civilization and the principles of liberty which belong with it." If the Christian schools have the backbone in their faculty, in their endowments and in their spirit I see no reason why they will be closed. Please remember how many more obstacles they met in their early history and survived. It seems that, like many other Americans, you interpreted the regulation as an absolute prohibition of religious instruction in any higher schools, whether recognized or not. This is not the case. It applies only to public schools and those recognized private schools which are existing under the government supervision. I remind you, however, that many Christian schools asked and received those favors from the government a few years ago, and even now religious instruction is permitted if entirely free from schools, and curricula as such. You can go to Japan and preach or teach young men as long as you do not desire any government favor for your pupils.

Of course, I believe as well as you that the government ought to give such favors to the students of any school, regardless of religious instruction. It is, however, a mistake to suppose that our government aims to suppress religious liberty entirely and to shut up the mission schools.

The policy of the regulation may be unwise and unjust, but, on this account, I cannot see any ground to reason that the future of Japan is doubtful, as though she were going back to the old absolute monarchy. Many Christians in America are rather misled by the erroneous interpretations of the regulation in the press, and in my judgment this is an unfortunate hindrance for the advancement of the "kingdom of God" in my native land.

Yale University. TOZABURO KUDO.

A BOSTON WOMAN'S CONGREGATIONAL CLUB
—WHY NOT

The splendid individual as well as the collective work that has been and is being done by the women of the Congregational churches in the vicinity of Boston has led some of us to query if they would not become a still greater power, especially in denominational work, if they met once a month for mutual acquaintance and the discussion of the problems which are of common interest to them all.

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F. P. S.

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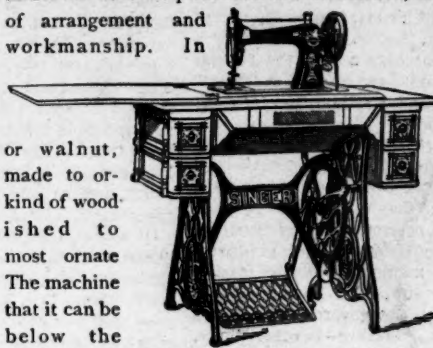
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